

THE
JAPAN
CHRISTIAN
YEAR BOOK
1953

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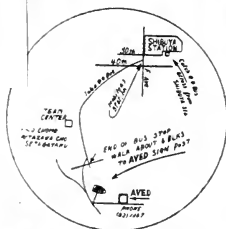
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J. J. Brumbaugh

**THE JAPAN
CHRISTIAN YEARBOOK**

1953

A survey of
the Christian movement in Japan
through 1952

Edited by

B. L. HINCHMAN
and
ROBERT W. WOOD

THE CHRISTIAN LITERATURE SOCIETY
(KYO BUN KWAN)
CHRISTIAN CENTER
TOKYO

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Preface

The year 1952 will be remembered in Japan as the year of independence after the first major military defeat in her history. It will also be remembered as the year when the Japanese, Christians, and non-Christians alike, settled down to facing the realities of the postwar situation. The defeat in 1945 had brought the dissolution of older organisations, centers of power, etc., and the weakening of traditional beliefs and patterns of life. In this fluid situation new hopes, ideals and forces were released. Prospects for "democracy" seemed almost unlimited; for the Christian churches, crowded with "seekers", it was a period of "unparalleled opportunity" and of rising hopes for a "Christian Japan". These were years of almost naive optimism.

As ratification of the Peace Treaty drew near in 1952, more sober views found expression. Older, deeper economic, political and social pressures were felt increasingly; older leaders once more emerged upon the scene. International pressures stemming from the conflict between the Soviet bloc and the Western democracies were felt more sharply. Polarisation within the political arena increased. The movement to modify or scrap many of the SCAP-sponsored reforms and ordinances emerged into the open. Even the exhilaration of independence was unable to overcome the uneasiness which had settled

over the nation.

For the church as well, a more sober and realistic view began to prevail; the time of opportunity was not gone, but the time for facing realities had surely come. Christian forces could no longer count upon the momentum of the desire for change to make the penetration of Japanese lives and society by the Gospel easier. Rather, they must settle down to the task of consolidating what real gains had been made and of bringing the Gospel into lives and a society which were again increasingly resistant. There were great problems to meet: the problem of a membership which was largely young in its church experience and understanding of the Faith; the problem of regaining initiative and self-support after years of aid for church reconstruction and maintenance; the problem of moving from dependence to a self-generating and self-supporting evangelistic outreach. Even as the nation was shifted from dependence to independence, so too the church was moving again in this direction.

The articles and reports in this 1953 issue of the Yearbook seek to present and describe this change in the nation at large, and more especially in the work of the Christian movement in Japan. There are some changes in arrangement of the book, but it too reflects this process of consolidation of what was begun in the previous post-war Yearbooks. Upon the recommendation of a large number of people, a major change has been made in the

Yearbook date. Most of the articles cover the year 1952; however, as the book is produced in mid-1953, as an attempt has been made to bring the directories up to June, 1953, and as the book will be used through part of 1954, it was thought that the dating, 1953, would lead to the least confusion. There is therefore no Yearbook named the 1952 Yearbook.

To a very large degree a book of this kind represents the joint concern of all missionaries and Christian groups in Japan. Grateful appreciation is extended herewith to all who have contributed articles, and particularly to the small but devoted group who have assisted in the editing of the book; and the hope is expressed that any deficiencies herein will spur all of us to help the next editorial board produce a better Yearbook.

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CHAPTER I
GENERAL SURVEY OF
JAPAN IN 1952

THE POLITICAL SITUATION

by Masamichi Inoki

A General Survey

The first half of 1952 was spent in dealing with the aftermath of the Peace Treaty and the U. S.-Japan Security Pact which had been concluded in September of the preceding year. That is to say, on January 16, 1952, Prime Minister Yoshida's letter was announced in which he chose the Chinese Nationalists as the Government with which Japan would negotiate a peace treaty with China; on February 20th the treaty conference was convened; and on April 28th the peace treaty between Japan and the Republic of China was concluded. Inevitably, these relations with the Chinese Nationalist Government led to a worsening of relations with Peking, but from its position of hoping that the San Francisco Peace Treaty would take effect the Japanese Government was unable from the end of 1951 to resist pressure from the American side. It was solely for the purpose of encouraging America to ratify the Peace Treaty that the conference

between Okazaki and Rusk on the Administrative Agreement was opened the latter part of January, 1952, and at the end of February the Administrative Agreement between Japan and the U. S. which recognised the extraterritorial jurisdiction of the U. S. Security Forces was concluded.

Thus on April 28, 1952, with the depositing of America's document of ratification, the Peace Treaty between Japan and the ten nations which had thus far ratified it came into effect. On the same day the state of war came to an end between Japan and India and Yugoslavia, neither of which had joined in the San Francisco Peace Conference, and diplomatic relations with Denmark, Germany, Italy, Spain, Sweden, Switzerland, the Vatican, etc., were also restored.

In this way the long-expected Peace Treaty was concluded. However, it was not an over-all treaty (" *zemma-kowa* ") but was a treaty with only one group (" *hemmen-kowa* "—literally "one-sided") of the belligerents. Consequently, tense relations between Japan and Red China and the Soviet Union developed, and it followed inevitably that the Japanese Government in its external relations (*taigaiteki ni*) strengthened its attitude on rearmament, and in its domestic policy (*tainaiteki ni*) prepared public peace and order policies such as the Subversive Activities Prevention Law, etc. The May 1st riot on the Imperial Plaza in Tokyo was viewed as a reaction by the communists against the "one-sided" peace treaty. But even apart

from the activities of the small number of ultra-leftists, a feeling of uneasiness and dissatisfaction with the Yoshida Cabinet's "unquestioning adherence to America" ("kobei *ippento*") policy was seen to prevail among a rather broad strata of the people.

In the general election which was held on October 1st after a lapse of four years, the pros and cons of the Yoshida Cabinet's foreign policy and the accompanying policy of a gradual increase of self-defence forces were fought out. As a result of the election, the Liberal Party maintained its majority within the Diet with difficulty, but it included within it a fair number of the dissident Hatoyama wing, and thus the degree of instability in the political situation increased rapidly. It is worthwhile noting not only the complete defeat of the Communist Party but also that the Left-wing Socialist Party which insisted on independent neutrality and opposition to rearmament in one stroke tripled the number of its seats and manifests a tendency to become the nucleus for the so-called "progressive forces".

On October 24th Yoshida was designated Prime Minister for the fourth time, and on Oct. 30th the fourth Yoshida Cabinet was established. But as the Hatoyama wing within the Liberal Party resisted Prime Minister Yoshida in all things, a non-confidence motion against Minister of International Trade and Industry Ikeda was passed on Nov. 28th, and the passage of the supplementary budget bill continued to encounter difficulties.

Also, the coal miners' strike, which began about the middle of October, by December had deeply affected people's living conditions through curtailment of trains, restrictions on the use of gas, etc., due to a shortage of coal stocks, and the situation progressed so far as to create social uneasiness and a tense political situation about the middle of December. As Prime Minister Yoshida succeeded in working out a compromise with the Democratization League ("Mindoha" or Hatoyama wing), on December 14th he took a resolute attitude toward the coal miners' strike and invoked the Emergency Adjustment injunction. Accordingly, the Coal Miners' Union, Tanro, issued an order suspending the strike on Dec. 16th, and on the same day the supplementary budget bill was passed in the House of Representatives.

Thus this crisis was avoided, but as the internal dissension within the Liberal Party and the severe antagonism between capital and labor were not basically resolved these same problems were carried over into 1953.

The Peace Treaty with the Chinese Nationalist Government

China was excluded from among the principal signatory nations in the 23rd article of the San Francisco Peace Treaty. This was a convenient device based upon a compromise between the U. S., which continued to recognize the Chinese Nationalist Government in Taiwan, and England, which had recognized the Govern-

ment of the People's Republic of China. This was supposed to leave Japan free to choose with which of the two Chinese governments she would conclude a treaty, but the United States strongly demanded that she should choose the Nationalists, and when Japan completed her ratification of the San Francisco Peace Treaty and the Security Pact in November of 1951 the United States in December dispatched Special Envoy Dulles to exert pressure upon Japan to conclude a peace treaty with Nationalist China. Consequently, on December 24th Prime Minister Yoshida wrote to Dulles stating that Japan had made preparations for the restoration of diplomatic relations with the Chinese Nationalists and that she would not enter into friendly relations with the Government of the People's Republic of China. This letter having been made public, Foreign Minister Yeh Kung Chao of the Nationalist Government declared that he was in agreement with an early conclusion of a peace treaty with Japan, and conferences were begun in Taiwan on Feb. 20th between Foreign Minister Yeh and Japanese Plenipotentiary Kawada. But the negotiations encountered difficulties because of fundamental differences of opinion between the Nationalist Government and Japan. While the Nationalist Government tried to conclude the peace treaty formally as the representative of the whole of China, Japan wanted to conclude only a limited friendship treaty (*gentciteki shuko joyaku*) with the Nationalist Government as representing only Formosa. A com-

promise between the two countries was reached in which it was conceded that the treaty represented formally what the Nationalist Government demanded, but in substance was what the Japanese Government demanded. On April 28, 1952, the "Peace Treaty between Japan and the Republic of China", one protocol, two exchanges of official documents, and one exchange of letters, were signed.

On August 5th both countries completed ratification of the treaty and it went into effect. But because the treaty includes contradictions between form and substance, there are many doubtful points requiring interpretation. For example we may take the answers of the Government in the Diet. While Minister of State Okazaki said that "by this treaty the state of war with the whole of China is legally ended", Prime Minister Yoshida stated that "the treaty between Japan and China was concluded with the government in Formosa and thus does not mean that we recognize the Nationalist Government as the representative of the whole of China." If the political power in Formosa should retake the Chinese mainland, the contradictions in this treaty will be automatically solved, but there is almost no probability of this occurring. The "peace" with the Nationalist Government, therefore, will make the state of war between Japan and the Chinese mainland and Manchuria continue forever, and it will thus become a factor in deepening the crisis of war in the Far East. The question of how the rela-

tions between Japan and the Government of the People's Republic of China, which controls the Chinese mainland and Manchuria, will develop hereafter economically and politically will determine the political trends in Japan.

The U. S.-Japan Administrative Agreement

The U. S.-Japan Security Pact stipulated in the 3rd article that the conditions regulating the arrangements for American troops stationed in Japan would be settled in an administrative agreement between the two governments. From January 29, 1952, negotiations were held in Tokyo between Special Ambassador Dean Rusk representing the U. S. and Minister of State Okazaki, and on the last day of February the Administrative Agreement was signed. This agreement consists of a preamble and 29 articles in all. Compared with the North Atlantic Treaty Agreement concluded in London, June 19, 1951, this agreement has many disadvantageous provisions in respect to Japan.

First, in spite of the fact that in countries where foreign troops are stationed those who receive privileges and special advantages are usually limited to armies, military personnel, civilian employees of the armed forces, and their families, in the U. S.-Japan Administrative Agreement contractors and authorized agencies used by the military are also included. Since June, 1952, when the Ministry of Foreign Affairs received from the U. S. Government lists of American firms which would specially

enter Japan by this agreement, Japanese public opinion began rapidly to pay attention to the significance of this problem. For the activities of powerful American firms which were used by the military forces in Japan were given special privileges and protections, and this became a heavy blow to the Japanese business world.

Secondly, the means of payment within the region of the North Atlantic Treaty Agreement is in terms of the currency of the country in which the troops are stationed, while in the U. S.-Japan Administrative Agreement the forces which are stationed in Japan can procure directly. Moreover, civil suits arising out of these procurement contracts do not belong under the jurisdiction of Japanese courts, according to the interpretation of the American side. By this agreement Japanese businessmen who accept these direct procurement orders from the American forces are placed in an extremely disadvantageous position.

Thirdly, according to the U. S.-Japan Administrative Agreement, in criminal cases the principle of jurisdiction according to nationality is enjoyed completely by the American forces, civilians attached to these forces, and their dependents. This provision (the 17th article) is greatly censured as a humiliating revival of the principle of extraterritorial jurisdiction.

These provisions which are disadvantageous to Japan have stimulated public opinion in Japan whenever a concrete case has arisen, and anti-American feeling has

become strong especially within the environs of American base camps. Apparently the execution of the Administrative Agreement provided fertile ground for communist propaganda that "Japan is an American colony". The degree to which the Japanese Government endeavors to, and succeeds in, revising the Administrative Agreement will exert a significant influence upon Japan's future.

The Problem of Rearmament

In the preamble to the U. S.-Japan Security Pact it was clearly written that America "expects (Japan) gradually to take responsibility herself for her self-defence against direct or indirect aggression." Subsequently, as Special Envoy Dulles came to Japan to consult on the Japanese defence problem not only with Prime Minister Yoshida but also with former Admiral Nomura and other former military men, the rearmament problem rapidly increased in importance from the end of 1951. In his speech on administrative policy in the Diet in January, 1952, Prime Minister Yoshida made clear a so-called plan for the gradual increase of self-defence strength. This included a plan to increase the National Police Reserve from 75,000 to 110,000, to establish a Marine Patrol Corps within the Marine Safety Board (Kaijo Hoancho) by lend-lease of 60 naval vessels from the U. S., and further to establish a unified organisation of both defence forces.

In response to American demands for Japanese rearmament, former army and navy men began actively to

try to secure leadership in rearmament. But Prime Minister Yoshida, it was said, obtained Special Envoy Dulles' consent for a gradual increase of self-defence strength in place of Dulles' demand for rearmament, on the grounds that national feeling had not arrived at a point where it would tolerate an open program of rearmament, that the new Constitution made clear Japanese abandonment of war and forbade the possession of war potential, and that the national economy could not bear the burden of rearmament, etc.

The problem of the increase in the Police Reserve became a target for discussion in the Diet, but the Government insisted that the "Police Reserve is not war potential but is only a supplementary agency of the national and local police for the purpose of maintaining internal peace and order, and thus is not against the Constitution", and in this way railroaded the bill through the Diet. The Left-wing Socialist Party, in the name of its chairman Suzuki, on March 15, 1952, instituted a lawsuit in the Supreme Court against the Government charging that the Police Reserve was a violation of the Constitution.

As the increase of the National Police Reserve and the Marine Patrol Corps was completed in the former half of 1952 as was planned by the Government, on May 10th a bill for a National Safety Agency was introduced into the Diet, and despite vigorous attacks by the opposition parties it passed both Houses on the last day of

July. On August 1st the National Safety Agency began operation.

The National Safety Agency is an extra-ministerial (*gaikyoku*) agency of the Prime Minister's office, and the head of the N. S. A. controls and manages the agency under the direction and supervision of the Prime Minister. The functions of the N. S. A. "are the control, operation, and management of the corps which in special cases is called out for the maintenance of the country's internal peace and order and for protection of the people's life and property." The corps includes the National Safety Forces (formerly the National Police Reserve) and the Coast Guard Team (formerly the Marine Patrol Corps). Both of these have already adopted a considerable number of former military men as leaders and it is said that they are ready for a struggle with the civilians to acquire leadership of the corps.

The General Elections

August 28, 1952, on the basis of article 7 of the Constitution, the Yoshida Cabinet dissolved the National Diet. On the same day Prime Minister Yoshida explained the reasons for the dissolution in a statement. "Up to this point we have held fast to the policy of not holding a general election until the completion of our term of office on the ground that we have wanted to avoid needless disturbance of the political situation. But upon deep consideration of the situation of the former Diet and the

urgent national expectation for an election, etc., we have concluded that a delay in the general election would produce and intensify uneasiness in the political and economic worlds. We believe also that public opinion tends to expect an early dissolution of the National Diet for the above reasons. Therefore, the Government has now decided to dissolve the House of Representatives and hold a general election."

The general election of October 1st was held almost four years after the election in January, 1949. As the Liberal Party, backed by an absolute majority in the House of Representatives, had for these four years pushed its policies, both internal and external, with considerable force, this general election sought to determine the nation's approval or disapproval of the basic policies of Yoshida's Liberal Party Cabinet—externally, cooperation with America or "unquestioning adherence to America" (*"America ippento"*), and internally, free economy. The other four major parties—Progressive Party, Right-wing Socialist Party, Left-wing Socialist Party, and Communist Party—have stood against the Liberal Party headed by Prime Minister Yoshida. The Progressive Party which joined together conservative political forces, descending from the former Constitutional Government Organisation (Kenseikai) and the Party for Popular Government (Minseito), with elements of the National Cooperative Party (*Kyodo Kumiaishugisha*), was established February 8, 1952. These groups joined to-

gether only because of their anti-Yoshida position, for in terms of internal policies they ranged from a right-wing which was to the right of the Liberal Party to a left-wing which was near the position of the Right-wing Socialists. Mamoru Shigemitsu, a former war criminal who was only depurged on March 24, 1952, was elected president of the party at the extraordinary party assembly on June 13th. There is question whether the existence of a second conservative party beside the Liberal Party is possible or not. The birth of the Progressive Party was based on two facts: the lack of a strong opposition party which could succeed to political power--the Socialist Party which was split into right and left-wings was too weak; and the existence of traditional clan relations within the various conservative forces in Japan which made a combination or union of these conservatives on the basis of policies almost impossible.

The Socialist Party split into a right-wing and a left-wing at the party assembly held in Asakusa Public Hall in Tokyo on October 23-24, 1951; the Right-wing Socialists stood in favor of the Peace Treaty and against the Security Pact while the Left-wing Socialists stood against both the Peace Treaty and the Security Pact. It will not be easy to reunite these two wings, for the cause of the split is related to the very basis of Japanese foreign policy. As the "unquestioning adherence to America" policy in Japanese diplomacy was becoming increasingly obvious in the first half of 1952, the opposition between

the Right-wing Socialists, who have tried to cooperate with America in the name of cooperation with the United Nations, and the Left-wing Socialists, who have tended to become increasingly anti-American in the name of independent neutrality, has sharpened more and more. The power of the Left-wing Socialists within the House of Representatives was weak, but the General Council of Trade Unions of Japan (Sohyo), which holds an absolute majority of Japanese organized labor, strongly supported the Left-wing Socialists so that with the conclusion of the U. S.-Japan Administrative Agreement which increased the anti-American feeling of the people, the Left-wing Socialist Party began to be the most influential opposition party.

The Communist Party defined Japan as an American colony, and upon the judgment that the movement for national emancipation from colonial status had no other weapon than armed struggle, it resorted to a program of terrorism in which even flame-bottles and bamboo spears were employed. And this provoked the antipathy of the people so that the Communist policy of armed struggle came to a standstill. At its zenith this strategy resulted in the May Day incidents on May 1, 1952. On July 15, 1952, Chief Party Secretary Tokuda wrote an article in the Cominform organ in commemoration of the 30th anniversary of the formation of the Japan Communist Party in which he criticized the Japan Communist Party's reliance upon armed struggle which had

lost the support of the masses, and from that time communist terrorism has disappeared. Accordingly, it can be said that the Communist Party faced the general elections under very disadvantageous conditions.

The results of the general elections of October 1, 1952, are as follows:

	Elected Oct. 1.	Former Seats
Liberal Party	240	285
Progressive Party	85	67
Right-wing Socialist Party	57	30
Left-wing Socialist Party	54	16
Labor-Farmer Party	4	4
Cooperative Party	2	5
Communist Party	0	22
Other	24	8
Vacancies	0	29
Totals	466	466

The above election results represent party seats in the House of Representatives. In the Upper House or House of Councillors (in which approximately 1/3 of the seats were up for election) the results were as follows:

Liberal Party	79
Ryokufu Kai	57
Right-wing Socialists	30
Left-wing Socialists	30
Democratic Club	16
Progressive Party	16
Dai-ichi Club	7
Labor-Farmer Party	4
Communist Party	3
Other	1
Vacancies	7
Total	<hr/> 250

THE ECONOMIC SITUATION

by Carl Kreider

International Christian University

A superficial examination would indicate that the economy of Japan in 1952 showed relatively few ill effects of the destructive war through which Japan had passed only a few years before. One must look a long time before he found evidence of war damage; the innumerable stores were well-stocked with merchandise, and the people in general seemed to be well-fed and well-clothed. A more thorough review, however, revealed some disquieting signs. It will be the purpose of this article first of all to summarize the general indicators of economic activity and then to analyse the basic unresolved problems which the Japanese economy faces.

Industrial Production in 1952

The following table shows the percentage change in some of the most important indexes of economic activity. Since the Japanese statistics use 1934-36 as the base for comparisons, all of the figures show the percentage of change since this prewar date.

JAPANESE PRODUCTION IN 1952 COMPARED WITH 1934-36

	per cent increase
Industrial production as a whole	27
Mining output	18

	per cent	increase
Electric power production	100	
Steel ingot production	52	
Pig iron production	80	
Coal mined	13	
Paper production	41	
Ammonium sulphate (fertilizer) production	195	
Rubber goods production	0.9	(decrease)
Passenger cars for trains, production of new	15	(decrease)
Freight cars for trains, production of new	53	
Bus and truck chassis production	377	
Dyestuffs production	25	(decrease)
Wood pulp production	222	
Cement production	38	
Sheet glass production	57	
Cotton fabrics production	43	(decrease)
Woolen fabrics production	52	(decrease)
Silk fabrics production	48	(decrease)
Rayon fabrics production	21	(decrease)
Food and tobacco production	22	

Source: *Japan Journal of Finance and Commerce*, vol. 6, no. 5, May 15, 1953, pp. 33-40.

The overall production was thus substantially above the prewar level. These figures, however, must be interpreted in the light of the following five factors.

In the first place, a healthy economy is a dynamic and not a static one. An overall increase of only 27 per cent in 16 to 18 years can hardly be offered as proof that the Japanese economy is dynamic. During approxi-

mately the same period, for example, the Federal Reserve Board index of industrial production in the United States showed an increase which was more than four times as great. American industrial production in 1952 was 119 per cent in excess of the level prevailing in 1935-39. Since the Japanese economy was already operating on a semi-war, or at least preparedness, basis in 1934-36, and since on the other hand the American economy was just emerging from its most disastrous depression in 1935-39 the above figures may tend to overstate the disparity between Japanese and American economic development in the past two decades. Nevertheless, the difference is entirely too great to be discounted entirely.

In the second place, the population of Japan increased from the base years 1934-36 until 1952 by almost precisely the same percentage as the increase in industrial production. For one thing this means that the physical volume of industrial output *per person* showed no increase at all. This again is not the indication of a dynamic economy. Again, it points clearly to the problem of acute population pressure in Japan, assuredly one of the most persistent of the problems of the Japanese economy and one which is likely to become more serious before it will be solved.

In the third place, it will be noted that for the most part the increase in productive activity was in the heavy industries, and that some of the basic soft goods industries (especially the highly important textile industries)

still reveal signs of acute depression. Indeed, the figure for industrial production as a whole advanced only because the increases in the production of the heavy goods industries more than counterbalanced the decreases in the soft goods lines. People do not wear or eat pig-iron and steel ingots! A high production in these categories, devoted to peace time ends, will probably result ultimately in the improvement in the standard of living of the masses but in the initial stages the effect may be precisely the opposite. Another striking indication of the same fact is the contrast between production of passenger cars for trains and the production of freight cars and of bus and truck chassis. The latter, which of course are used largely by industrial concerns and by the American security forces, show a healthy growth. The average person, however, must still ride on dangerously overcrowded trains because despite the growth in population in the meantime fewer passenger cars for trains are being produced today than were manufactured approximately 20 years ago.

In the fourth place, production especially of heavy goods would need to proceed at a high pace for a number of years to make up for the heavy destruction of the war. Modern wars are destructive in two ways. The most obvious destruction is the physical loss of homes, factories, schools, hospitals, railway rolling stock, highways, bridges, power plants and the like. It is a well-known fact that there were only two cities of over 100,000

population which were not at least partially destroyed by American air raids. It has been estimated that 40 per cent of the area of 66 major cities was destroyed by these raids. The great Japanese merchant marine was virtually wiped out. The amount of wood, steel, cement, and glass required to replace these tremendous losses would in itself tax the productive powers of any advanced industrial nation for a number of years. Total war, however, results in a more subtle destruction of capital goods than the spectacular and catastrophic destruction inflicted from the air. In normal periods of peace businessmen plan so that replacements of buildings, machinery and equipment may proceed smoothly from year to year rather than be concentrated at irregular intervals. Similarly school boards and hospital boards plan replacements of their facilities so that only a few need to be built in any one year. On the other hand, a country that is engaged in a total war needs to direct all possible productive effort during war time to the production of military supplies. As a result, the productive machinery of a country gradually wears out during the course of a war and is not replaced. Therefore, many of the factories and much of the machinery in Japan which were not destroyed by bombs were relatively useless after the war because they were either worn out or hopelessly obsolete. This same factor was present in the United States and helps to explain the shortages of essential goods there following the war, even though

production in America was maintained at a high level throughout the war and there was no destruction from the air.

In the fifth place, Japan in 1952 was still suffering from the virtual paralysis of her economy in the four year period of 1945 through 1948. Pig iron, for example, which was being produced in 1952 at a rate of 80 per cent above the level before the war was being produced at only about one-half of its prewar volume as late as 1948, and the figures for the preceding three years were still lower. A large amount of production at a high level for a number of years will be required to make up for the losses occasioned by the slow pace of production in the immediate postwar years.

Foreign Trade

The above points show why there is no room for complacency concerning the present state of the Japanese economy. It has shown remarkable recovery but it still shows many of the ill effects of a disastrous war. When one turns from a consideration of production to a study of Japanese foreign trade the result is still more disquieting. When one makes allowances for the changes in the value of the yen, imports to Japan in 1952 were about 19 per cent less than they had been in 1936 and, more significantly still, exports were 45 per cent less. This helps to explain why Japanese people seem fairly well dressed in spite of the fact that the Japan-

ese textile industry as a whole was running at less than half of its prewar rate. Japan has simply lost a substantial share of its former export market for textiles. The loss of this market is particularly serious in view of the fact that Japan in some way must find the means to pay for raw materials not available in adequate quantities domestically and also for its approximate 15 per cent food deficit.

FOREIGN TRADE OF JAPAN PROPER, 1936 and 1952
(in percentages)

	Exports		Imports	
	1936	1952	1936	1952
North and South America	27	22	38	52
United States	22	14	31	34
Asia	51	51	38	29
China (including Manchuria)	27	0.4	14	1
Europe	11	11	12	8
United Kingdom	5	4	3	2
Other regions	11	16	12	11
Total	100 54	100 18.4	100 48	100 37

Source: *Annual Returns of the Foreign Trade of Japan*, and *Industrial Statistics Monthly* of the Statistics Department of the Bank of Japan.

In many respects the above table showing the distribution of the foreign trade of Japan is more significant than the bare fact that Japan's foreign trade has not shown the recovery manifested by Japanese industrial production statistics. In 1952 Japan was importing a larger

percentage of its needs from the United States than was the case before the war, but Japan is exporting a considerably smaller percentage of its surplus to the United States than was true before the war. In sharp contrast, Japan was importing less from Europe and Asia than she did before the war but was maintaining her prewar proportion of exports to these areas. This was true in spite of the fact that highly important areas in Asia were behind the iron curtain in 1952. Trade with China, for example, was almost non-existent in 1952 whereas (largely because of Japanese interests in Manchuria) it was roughly of the same order of importance as the United States trade with Japan before the war. Japan also obviously was suffering from the virtual cessation of trade with North Korea.

Although the condensed figures in the above table do not indicate this fact, Japanese trade with India and Pakistan was very important in 1952. In fact, this bifurcated country with its low standard of living bought nearly as much from Japan as wealthy United States. On the other hand, Japan bought only about one-fifth as much from India and Pakistan as Japan bought from the United States in 1952. It is probable that this situation, if it persists, will cause India and Pakistan either to take measures to curtail imports from Japan or to insist that Japan expand its purchases in the Indian market.

These figures point up in bold relief a basic uneasiness about the future of the Japanese economy. Before the

war Japan was able to maintain merchandise imports in excess of exports because of Japanese income from foreign investments and from her merchant marine. During the war both of these sources of foreign exchange were lost. Since the war Japan has been able to import more from the United States than she has exported to the United States largely because American security forces have been spending money in Japan at the rate of something over one-half billion dollars each year. This sum, of course, is not as large as the United States has been spending for military and economic aid to Europe, but it raises the persistently disturbing question: What will happen to the Japanese economy when the spending stops? Clearly the only long run solution to the problem is to develop new export markets abroad. The question remains: where and how?

The most natural market for Japanese exports would appear to be Korea, China, and the southeast Asian countries rather than the United States because these former areas are much closer geographically to Japan than is the United States. It must be remembered, however, that the foreign trade map of a country is basically a map of transportation costs and these costs are by no means always directly proportional to geographic distance. Transportation costs over seas are much less than transportation costs over land, especially where inland transportation facilities are only poorly developed as they are in much of southeast Asia. It may, therefore, be much

cheaper to transport goods over the vast expanse of the Pacific to the United States than it is to transport the same goods to an inland area in southeast Asia that is much closer to Japan.

The American tariff is by no means the only difficulty the Japanese economy will encounter in attempting a further penetration of the American market, but it most assuredly is that aspect of the Japanese problem which Christians in America are in the best position to meet. When American protectionist interests back in the middle of the 19th century saw that their "infant industry" argument for a protective tariff was hardly applicable to an economy where industrial giants had replaced the erstwhile infants, the argument was shifted to the "pauper labor" argument. Tariffs were held to be necessary to protect the high level of wages prevailing in the United States against unfair competition with the "pauper" levels obtaining abroad. This utterly fallacious argument made a profound impression in the United States, and since it was accepted as "true" it obviously applied with greater cogency to Japan and other Oriental countries than it did to Canada and the countries of western Europe. As a result, new classifications were inserted in the American tariff which were designed to impose higher rates of duty on low-cost Japanese products than were levied upon products from other parts of the world. Even when the United States started to reduce its tariffs through the Reciprocal Trade Agree-

ments program in the 1930's extraordinary effort was made to insure that American tariff "concessions" were not extended to Japan. In my study of the Anglo-American trade agreement concluded in 1938, for example, I found that over 40 specific tariff reclassifications had been made so as to exclude Japan from the benefits of the agreement.

It is a well known fact that the staple export from Japan to the United States before the war was raw silk and that the development of synthetic fibers in the United States has largely destroyed this market. Japan cannot continue to buy from the United States unless some export can be found which will substitute for this loss. Apparently there will always be some selfish individuals in the United States whose blood pressure will invariably rise whenever Japan is successful in finding a product suitable for exporting to the United States, whether that product be tuna fish, silk scarves, or optical goods. Perhaps in the past Americans with an international point of view have been too prone to emphasize only the economic fallacy inherent in this selfishness (and that it is a profound fallacy any economist would agree) but not sufficiently alert to show how basically un-Christian it is.

Can Japan penetrate the southeast Asian market? The figures quoted above would indicate that Japan already has to an extent that is far greater than is commonly realized. There are, however, some significant obstacles. In so far as these areas are colonial areas

Japan must face the protectionist sentiment of British and Western European manufacturers who tend to regard the colonies as their own private markets and who accordingly have imposed protectionist devices more insidious than even the unconscionable American tariff. For example, Rockefeller Foundation experts found that the only permanent cure for hookworm in some of these areas would result when the natives wore shoes. The importation of cheap rubber shoes from Japan, designed to meet this need, however, alarmed shoe manufacturers in Britain and they in turn persuaded the British government to impose a quota on shoe imports from Japan which virtually destroyed the Japanese market in these colonial areas. Hookworm persists because the natives, unable to pay for the higher priced British shoes, were forced to go barefoot. Another obstacle to the extension of Japanese shoes in southeast Asia is that Japanese militarism has left a legacy of hate in some of these areas which only time can erase. Finally, Japan no longer enjoys the advantages of early industrialization which were hers before the war. In this respect, Japan's external economic position is somewhat analogous to that of Great Britain, and Japan may be faced in the years ahead with some of the same problems which have plagued Britain in postwar years.

Can Japan penetrate the markets of communist Asia? Unfortunately, this question is usually considered on an emotional rather than a rational basis by both pro- and

anti-communists so that any answer may cause the reader to try to categorize the political views of the respondent. Several pertinent points may, however, be noted. In the first place, there is often a tendency to exaggerate the potentialities of the market in communist China. An American once wrote a book on China entitled "400 Million Customers", but he forgot that large segments of this vast group subsist under a standard of living that affords little chance for the purchase of even low cost products from abroad. Except for relatively large exports of capital goods for the economic development of Manchuria after 1931 Japan exported relatively little to China even in the period before the Sino-Japanese war. Even if the miracle happened and trade with China became relatively free of Communist controls, it would not be surprising if the total volume of trade remained smaller than most of the enthusiastic proponents of such trade expect. In the second place, trade between relatively free economies (such as Japan) and the highly controlled economies characteristic of communist countries, although not impossible, is fraught with grave difficulties. Since the days of Hitler's trade agreements of the 1930's many businessmen in the free economies have wondered whether a balance of trade was really worth the effort it caused.

In spite of these admitted difficulties, the American attitude of banning trade between Japan and communist China in a large variety of categories does not seem to

be the wisest course to follow. Certainly it is a policy which is not likely to impress Japanese people with the Christian goodwill of their American neighbors. Even though Japan is an independent nation the United States has succeeded in imposing more restrictions upon Japanese trade with communist China than are imposed upon American trade with Soviet Russia. This is another area in which informed Christian opinion in America could point the way to a better arrangement.

The Price Level

In conclusion, two other factors in the Japanese economy deserve at least brief attention, namely the developments in the price level (cost of living) and the developments in labor-management relations. During 1952 the retail price level fell slightly below that prevailing in 1951, largely because of the mild economic recession experienced in Japan after about the middle of the year. The consumer price index in Tokyo, however, remained fairly steady at about the level prevailing at the end of 1951, and because of the rise of prices in 1951 the average price level for 1952 was actually somewhat higher than the average for the entire year of 1951. One of the remarkable features of the economy of postwar Japan is the degree of price stability which has been achieved since 1949 following the runaway inflation of the immediate postwar years. Japan's prices increased only 17 per cent since 1949 and this compares favorably with the

United States in the same period. One of the problems frequently discussed in government and financial circles in Japan, especially after the onset of the slight recession in mid-1952, was whether Japan was not pursuing a policy that tended to be too deflationary. This was more than a post-independence reaction to the austerities imposed by the "Dodge line", and debate on this question is likely to persist if the recession continues. Price level changes, however, can hardly be called a major economic problem of 1952.

Labor Relations

Because of the recession following mid-1952, unemployment in Japan increased somewhat during the year. It is difficult to assess the precise magnitude of the increase because of the widespread prevalence of partial unemployment. Official estimates of approximately 500,000 wholly out of work and a slightly larger number presently laid off due to a "temporary" curtailment of operations at their factories are not alarmingly high for an economy with a labor force of the size of the Japanese. In addition, however, there are official estimates of over 5 million persons employed only part of the time and therefore unable to earn full pay. Furthermore, there were some indications that this type of unemployment was increasing at the end of the year.

Another of Japan's basic economic problems which was unresolved at the end of the year was the level of

wages of workingmen. Japan needs export markets, and in order to capture these markets Japanese costs of production must be maintained at a low level. Is this objective compatible with the legitimate interests of the nearly 6 million members of Japanese trade-unions and the many millions more nonunionized Japanese workers for higher rates of pay? Many observers are skeptical.

The official statistics show that trade-union membership increased by approximately 33,000 during 1952. This small increase, however, was less than the increase in the number of wage earners. Furthermore, total union membership was still nearly a million short of the peak figure reached in 1948. The most significant strikes during the year were by the coal miners and the electrical workers. The coal miners' dispute resulted in a cessation of mining from October 13 until the dispute was settled on December 7 when the workers were granted a 7 per cent increase in pay, an incentive allowance of ¥300 per month and a loan of ¥5,000 for each miner. The loss of coal resulted in grave power shortages which were aggravated by the unusually dry winter (less hydroelectric power) and the periodic work stoppages by the electrical workers' union. The first wave of power stoppages were imposed by the union on September 24 and they continued intermittently until the dispute was finally settled on December 18. In spite of the seriousness of these strikes, in neither case did the Japanese government intervene with drastic action to force their settlement.

THE SOCIAL SITUATION

by Kazutaka Watanabe

The year 1952 was one of the most significant years in the long history of Japan, for it was then that she again became an independent country after seven long years of occupation. Japan, which had remained aloof from the struggles and sufferings of Europe and America during the last two thousand years, had blindly entered into war with the entire world and had been taught a valuable and painful lesson by the unconditional surrender and a long foreign occupation. In a way the years of occupation served as an initiation for Japan into the history of reflection and suffering of mankind.

In April, 1952, Japan successfully emerged from the initiation ordeal and was admitted as a full-fledged member into the world family of nations. Consequently, there was every reason to believe that this important and historic year should be filled with significant political and social events. Without going into detail it will be helpful to make a general survey of the most noteworthy characteristics of the events of this year.

The most characteristic feature of 1952 was that it was the year of "declaration of war by the communists against capitalism" and simultaneously the year of

“counter-attack by capitalism” combined with rightism and imperialism. The communists declared that “the defeat in the war was exactly what we wanted,” and that “the occupation was the ideal preparation for the coming revolution in Japan.” The capitalists, on the other hand, maintained that the menace of communism inside and outside Japan was very effective justification for their *raison d’être*, and the Korean war served to encourage the industrial barons who are closely connected with latent militarists.

The more rigid and far-reaching the occupation policies became the more the communists welcomed them, for they felt these policies would necessarily create more antagonism and resistance among the masses of the people who would thus be led into anti-American and pro-Soviet sentiments. At the same time the governmental authorities, weak as they were, did not hesitate to utilize the name and power of SCAP to revise the labor laws, promulgate the Subversive Activities Prevention Law, and strengthen the Police Reserve. Masses of non-thinking people were caught between these two camps which played irresponsibly upon the emotions and feelings of the people.

1952 marked the formal opening of World War III which is not merely a geographic war but a class war. In Korea this has burst into a full-scale clash of armies. In Japan two “armies” went into action with pistols, clubs, fire-bombs, bamboo spears and tear gas. The com-

munists in Japan who number around one million, including 500,000 communist Koreans, often attacked police stations, government offices, railway stations, employment offices, and even private homes. One significant episode in this involved the overturning and burning of U.S. military cars in the celebrated May Day riot in Tokyo.

Three basic principles were given to the Japan Communist Party to be practiced during the early stages of the revolutionary years in Japan. The first two came to a successful climax in 1952, and the third was in the process of being applied.

1) The first principle was that of the "democratic front". The meaning of the word "democracy" has been very ambiguous in Japan. Communists, socialists, and conservatives have used the word, but with different meanings. Both the communists and the Occupation cried for "democracy". It is clear, however, that the communists meant the word in the sense of a "dictatorship of the proletariat" and intended in the name of democracy to destroy all authority except that of the proletariat. The Japanese, who have had too many authorities and too much authority in every section of life, were jolted greatly when all traditional authorities were superceded by a foreign authority. Even the Divine Emperor was obliged to take orders from the new Supreme Commander! The entire nation was demilitarized for the first time, and all wartime leaders were purged. Teachers, parents, and police lost their authority. Parents

became extremely hesitant to discipline their children for fear of being called feudalistic and reactionary. Teachers traded discipline for flattery in order to escape being labelled undemocratic. Policemen gave their own cigarettes to outraged drunkards in order to avoid being reported as "bureaucratic". Arrogance disappeared, but with it vanished the sense of duty and the sense of dignity. Authorities sloughed off responsibility, and license reigned. Consequently, for the last seven years the Japanese have been drifting in confusion without any internal leadership. This need for internal leadership has been one of the reasons for the surprisingly rapid progress of the Japan Communist Party.

With the cessation of the occupation in 1952 the last real authority in Japan disappeared. Only Gen. MacArthur could have stopped the well-planned general strike of 3 million workers in 1947. It is not surprising, therefore, that on May Day, 1952, only 3 days after independence, 5,000 communists, Koreans, laborers and students battled an equal number of police on the Imperial Plaza, a street war in which nine died and seven hundred were wounded.

Since there is no final authority in Japan, it will not be long before she is driven to join either the "free world" or the "Soviet bloc", and the year 1952 reflected her leaderless vascillation between the two.

2) The second Communist principle was called "the race front". This was cultivated during the occupation. Unquestionably this occupation was the most ideal in

history, a fact for which almost all Japanese, including nationalists and militarists, express admiration. But even the most ideal occupation is an unpleasant experience for the nation which is occupied, and thus psychological antagonism and passive resistance were found in the hearts of almost all Japanese. People grumbled against occupation policies; even intellectuals who understood the situation whispered criticisms. The communists played upon these feelings with the slogan "American freedom is oppression", pointing to the fact that the Japanese were prohibited from writing or speaking in criticism of occupation policies. Democracy taught by the occupation guaranteed freedom of speech, but military necessity had to limit this freedom.

It was very natural, therefore, that with independence newspapers, magazines, pamphlets and books were filled with articles exposing so-called "inside stories" of what went on under the occupation that could not be published before. Dissatisfaction on the part of the people now burst into expression, but 95% of the people became perfectly satisfied with the freedom to speak, 4% used this freedom to express themselves in speaking and writing, and only a negligible number expressed it in physical actions. This physical expression was seen in the burning of several U.S. cars on May Day and also in the numerous "Yankee Go Home" street demonstrations in large cities all over Japan. The aim was obviously that of rupturing the present relationship between America

and Japan. Japan is able to maintain order and peace in the country only because of the existence of the Security Forces and the Police Reserves supported by America. But for these forces, Japan could have plunged into total disorder immediately after independence.

The Japanese people, in whose minds the memory of fierce air raids, starvation, etc., is still fresh, naturally abhor war of any kind and are against foreign military bases, rearmament and anything connected with war because they imagine these things excite the communists and bring about war. This strong anti-war sentiment is reflected in all social and political phenomena in Japan and came to a climax in 1952. The problem of rearmament was, in fact, the central issue for all political parties at the time of the October, 1952, general elections. It is not an exaggeration to say that the whole nation hung on the point of war or peace, for to their thinking rearmament necessarily meant war. And this rearmament was said to be strongly desired by America who only a few years ago strongly "suggested" Article 9 of the new Constitution which renounces war forever.

This contradiction or change of attitude in American policy toward Japan made the problem more complicated. Communist slogans such as "Don't be America's bullet-stoppers", "Don't be America's employed soldiers", "Japan has become America's colony", etc., caught the minds of Japanese easily and rapidly. Communists claimed that the presence of many American military bases placed

Japan in danger of becoming a battlefield—thus the cries of “No more war; go home Yankee”. Inflation, which had been curbed by Mr. Dodge under the Occupation, began to increase again with the start of the Korean War, and prices have been going up ever since making living hard again. Claiming that these difficult living conditions and the menace of war were the prices Japan paid for independence and the Mutual Security Pact, the communists attacked the Security Pact and the “single Peace Treaty”. Riots in 1952 throughout Japan mobilized tens of thousands of people around these slogans. Still, they reflect but a minority of Japan’s population.

3) The third Communist principle was called the “world front” or the “Stalin line”. The year 1952 was the climax of the first two principles, and the third began in that year. The underground revolutionary army showed part of its armor in 1952—flame-bottles made their appearance, public utilities were occupied by force, a Fatherland Defence Corps and guerillas were trained in the mountains, courts and prisons were attacked, etc.

Thus in 1952 an internally chaotic Japan was becoming externally dislocated in its relationship with America, being legally independent but psychologically anti-American. The communists hoped to foster anti-war sentiment to the point where all U. N. forces would be withdrawn from Japan, at which time the long-planned revolution could be brought about.

This intention could be readily seen in the tactics

shown by the communists at the time of the October general elections. They could have secured several seats in the Diet if they had so desired, but they did not mean to win any. Rather they used the election campaign as a means for spreading their ideas, for thousands of people flooded party rallies to hear what each party had to say. As the communists knew they could not control the power in the government at this time, they used the platform to undermine confidence in the other parties with charges of corruption, etc., and to establish the Communist Party as the champion of the people.

The failure of the Diet to seat a single Communist candidate came as a surprise to the nation which had expected them to get from 5 to 10 seats. The general reaction was that the period of enthusiasm for communism was over and that the nation showed its sound judgment in the election. Several non-communist intellectuals expressed their regrets that communist criticism of the majority party would not be heard in the Diet.

However, the loss of Diet seats was not a sign of retreat by the Communist Party. On the contrary, the votes they polled in this election far surpassed those of the previous general election. The figures for the past few years follow:

General election in April 1946	2,139,000	votes
April 1947	1,600,000	„
Jan. 1949	3,000,000	„
April 1951	320,000	„
Oct. 1952	891,000	„

The Communists boasted that they obtained one million votes, three times what they received in the 1951 general elections. "In spite of all oppression and persecution, the anger and indignation of the working people exploded in this one million votes." The Subversive Activities Prevention Law, the reactionary Yoshida government, the expulsion of red students from universities, the refusal to employ reds by business concerns, the return of the "good old days" along with independence, etc., created a feeling among many of the people that the days of communism were gone. Nevertheless, it increased.

The most serious matter as to the attitude of the Communist Party concerning this election was their open declaration that they would no longer take part in the parliamentary system but would fight outside and against it. They felt that the time of the "Stalin line" was approaching and that it was too critical a time to meddle with the Diet. Rather, the time had come to organize armed guerillas, the "armed core of a revolutionary army," in order to "emancipate Japan from being a colony of America." "The footsteps of the Emancipation Army are heard at the door."

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In the face of fierce attacks by the communists on these three fronts (the "democratic front," "race front," and "world front"), Japanese capitalists (however vague and broad this word may be) were not sitting idly by.

They rallied themselves under the banner of national prosperity and security to wage a desperate and aggressive fight against the flood of communism. During the first half of the occupation they were almost totally deprived by the unions of the power of management and control of personnel, and were largely salary-paying tools of the workers. Management was left to the mercy of the unions led by communists. Occupation policy was to encourage the trade-union movement, and though SCAP was aware of the red elements in the movement, they could not do much about it, and this left management confused and frustrated.

However, in July, 1948, when government officials were prohibited from engaging in collective bargaining or in strikes, and in August, 1950, when the "red purge" began among the more important enterprises, management began to stand on its own feet and take the offensive. Moreover, the Korean War strengthened them tremendously to the point where they were prepared not only to retake the ground they had lost but to advance further against the unions. However, the Occupation detected their undemocratic motives and sought to restrict their excesses.

The coming of independence in 1952 lifted all these bonds and left Japanese capitalists free to pursue their purposes. With the aid of the reactionary government and fortified by public sentiment against the communist flame-bottle tactics, they were prepared to start a large-

scale offensive against the union movement, red and non-red. They sought, if possible, to reduce the unions to management-sponsored organizations. Japanese enterprisers' associations strengthened their secretariats and issued many surprisingly strong and reactionary statements. Their declaration that they would refuse to employ any red-tinted graduates of universities was sufficiently effective to dissolve almost all student political movements inside and outside schools. Graduating students at company examinations and interviews unanimously declared themselves against communism and for the Subversive Activities Prevention Law in order to pass the examinations.

In the face of this offensive, the average age of members of union executive committees became much younger, in many cases by ten years. Union members with families feared connection with union administration because of the danger of being labelled "dangerous persons" by management and thus of being quickly discharged. Consequently, these young union officers, many just over twenty, stood on inferior ground when bargaining with older management representatives. Moreover, without experience and maturity they often were impatient, resorted to violence, and drove members into awkward situations, thus losing the respect not only of the members but of the public as well and giving the whole union movement an unsound and undesirable appearance. Management, of course, lost no time taking advantage of

their mistakes to denounce the unions.

In order to meet the demand for military goods brought on by the Korean War, the Japanese armaments industry had to be centralized as before. Centralization of any kind creates power in the hands of the executives, and certain groups of enterprisers became very powerful not only in business circles but also in the government and Diet. Industrial barons again began to give orders to all important organizations, both public and private. Their strong desire was to go back to the prewar regime, erasing all laws and regulations put forth during the occupation. They could not think in any terms except those of prewar capitalism with its close connection with imperialism and militarism, and they desired to return to these ways again.

However, "democracy" which has been Japan's national motto for the last seven years, instead of "national prosperity and strong armed forces" which had been Japan's slogan for the last fifty years until the end of the war, prevented them from going too far and too rapidly. The public which had tasted democracy would not easily tolerate its destruction. But the May Day riots gave them their chance. The flame-bottle fights and riots all over Japan following the May Day riots prepared ideal ground for the post-independence activities of the reactionary capitalists. Now they could openly stand against the reds and against all progressives. Though the public did not welcome the return of the reactionary capitalists,

abhorrence of communist violence has made them accept the second best, i.e., capitalism. The Socialist Party divided into left and right wings, the left near the communists, and the right near the conservatives, leaving no ground for socialism.

The Korean War and the threat of communist forces in Korea gave support to the conservative capitalists' desire to amend the Constitution, particularly Article 9, and to re-establish a Japanese army and navy. Despite nationwide opposition to the Subversive Activities Prevention Law, it was passed. The conservatives came back strongly into power in 1952.

One example of the reaction of labor to this movement is seen in the strikes by the electrical workers and miners which took place at the end of 1952. They were the worst and most entangled strikes in the history of the labor union movement in Japan. The number of participants was not as large as that of the general strike which had been planned for 1947 when 3 million workers were to take part, nor as large as the strike in 1948 when two million workers participated. This time the number was less than half a million, but as the industries involved affected the everyday lives of millions of citizens and also the development of various important industries they were extraordinarily important strikes. Many people denounced the strikes and failed to see the significant underlying issue which was not wages but union security. They were, in fact, defensive actions against the offensive by

management. The unions were being divided and weakened by the management offensive, and they felt that it was their last chance to strike before it was too late. Finally the government stepped in and the strikes were ended.

The year 1952, then, was the year when independence gave Japan the chance to learn what democracy means through struggle and suffering. She could breathe freely once again, and she was free to make her own policies. Modifications were begun in many of the occupation-sponsored reforms; some of the modifications were democratic, but some were feudalistic and reactionary. It was the year also when class-war emerged into the open. For the first four years of the occupation this had favored the progressive forces, but it slowly came to a balance and during the last half of 1952 it swung in favor of conservative capitalism. The struggle has been severe, and there is no one, no organization, and no party in Japan which has been able to stop it. It may be good that Japan passes through this time of "storm and pressure", for through its struggles and sufferings Japan may learn the ways of democracy.

THE NON-CHRISTIAN RELIGIONS

by *Tetsutaro Ariga*

I. SHRINE SHINTO

1. Rebuilding of the Grand Shrine Progresses

The drive to raise 700 million yen for the rebuilding of the Grand Shrine of Ise has made great progress during 1952. The drive is sponsored by an association which was specially organised for the purpose in the fall of 1949. It is called "The Association for Supporting the Periodical Rebuilding of the Ise Shrine" (Ise-jingu Shikinen-sengu Hosankai), and has as its chairman Mr. Naotake Sato, former speaker of the House of Councillors. By October, 1952, 59% of the goal amount had been raised; five of the prefectural branches of the association were reported to have fulfilled or surpassed their quotas.

According to Mr. Sato's statement that appeared in the October 13 issue of the Shrine News (Jinja Shimpō, weekly organ of the Shrine Headquarters*), the appeal for money had been receiving a wide response, pledges being sent not only from all over Japan but also from Japanese people living in the United States, Hawaii, and

*In the **Christian Yearbook 1951** "Jinja Honcho" is translated as "Shrine Association," but *honcho* literally means headquarters and thus implies a claim to be more than an association.

Brazil. According to his statement Mr. Sato expects that nearly ten million people will have joined his Association by the end of 1952. (It seems, however, the net result at the year's end was not so good as that.) He also emphasizes that the movement to help rebuild the Grand Shrine is an affair not only of the Shrine Shintoists but also of all other Japanese regardless of their religious beliefs. He even says, "In recent years there are not a few Christians who are earnest venerator of the Grand Shrine." It may be worth while to ponder just exactly what he means or to what facts he is alluding here.

It is a long-established custom that the Grand Shrine should be rebuilt every twenty years in precisely the same style as before. The accomplishment of the fifty-ninth rebuilding has been postponed from 1949 to 1953. Grand ceremonies will most probably take place on October 2-4, 1953, when the divine symbols and articles will be carried into the new buildings. At least the two main shrines of Naiku and Geku will have been completed by that time. A great number of pilgrims are expected to come from all over the country for the occasion and for the following festivities which will continue until May 10, 1954.

2. A Metamorphosis of the Hosankai Contemplated

It is important to note in this connection that the central committee of the Association for Supporting the Periodical Rebuilding passed a resolution on December 9, 1952, to convert the association into a permanent organi-

zation after the completion of rebuilding. It will then be called "The Association of Ise Shrine Venerators" (Ise-jingu Sūkei-kai), and its aim will be "to contribute to the peaceful development of the Japanese people by arousing their national consciousness and by promoting the spirit of Shinto." It will uphold and support the Ise Shrine, unite all its venerators as well as all shrines in the country with Ise as their center, and plan works and activities to promote the cause of Shrine Shinto. The association is scheduled to be organized within one month after the grand ceremonies in October.

This organization, in case it is made, will together with the Shrine Headquarters help consolidate and strengthen Shinto forces. It may be added here that the Shrine Headquarters has had as its president since May, 1952, Priestess Fusako Kitashirakawa of the Ise Shrine, a daughter of the Emperor Meiji. The vice-president is Mr. Nobusuke Takatsukasa whose son has married one of the present Emperor's daughters. Those who have read the account of Shinto in the Christian Yearbook 1951 will be interested to know that the Sumiyoshi Shrine, Osaka, finally came under the Headquarters in September, 1952. A number of minor shrines also joined the association during the year.

3. Popularity Regained

Not only in connection with the rebuilding of the Ise Shrine but also in other respects there are signs that show the recovery of Shinto's strength from the heavy blows it received in consequence of the war. Each year sees a remarkable increase in the number of worshippers who come to shrines on festal occasions. Figures given by newspapers are only rough estimates and are apt to be exaggerated (cf. Christian Yearbook, 1951, p. 64f.), but one must accept the fact that the railway station near the Meiji Shrine found it necessary to build an additional platform for the special use of pilgrims on New Year's Day, 1953. On November 3, the centennial of the birth of the Emperor Meiji, some 200,000 are said to have used that station in order to visit the shrine.

On the occasion of the centennial a supporters' association similar to that for the Ise Shrine was organised to restore the Meiji Shrine which is now in ruinous condition. 500 million yen is expected to be necessary for the purpose. The high priest of the shrine is Mr. Takatsukasa.

One might get the impression that Shrine Shinto was becoming, not again a full state religion to be sure, but a semi-state religion. Curiously enough, while it was actually a state religion the government declared it not be a religion but a part of the functions of the state, and thus established in this sophisticated way a super-religion

supported by public money. The result of the war put an end to this condition of Shinto, and all shrines have now to register as voluntary religious institutions. But Japanese people in general still associate Shinto closely with the Imperial Household as well as with the destiny of the nation. Actually it is very difficult to draw a line where state functions end and the religious functions of Shinto begin. The Emperor himself went to the Ise Shrine on June 3, 1952, to report to his ancestral goddess on the Peace Treaty having taken effect, while any rite of religious significance was scrupulously avoided at the installation ceremony of the Crown Prince on November 10.

Incidentally, this installation ceremony gave occasion to an interesting discussion between two leading scholars of Tokyo University. Dr. Yanaihara, President of the University, who had attended the ceremony, remarked in a newspaper that he had missed there any religious significance and suggested that the ceremony could have symbolized the Prince humbly accepting his appointment from God. This statement was then criticised by Prof. Miyazawa who said that the religionless ceremony was quite correct from the standpoint of the present constitution of Japan which sharply separates religion and state.

The regained popularity of Shinto, however, is not simply due to its close association with the Imperial Family and to the influence of the national policies of the period prior to August 14, 1945, but also, perhaps chiefly, due to the optimistic life-affirming philosophy of Shinto

itself. In marked contrast to this the philosophy of Buddhism as it is popularly understood is pessimistic, life-negating, and otherworldly. It is therefore psychologically understandable that most Japanese go to Shinto shrines to pray for happiness and prosperity in this life on earth and to have wedding ceremonies performed, while the same persons go to Buddhist temples on the memorial days of the dead and for funeral services. Of course, they could be married by a Buddhist priest before a Buddhist altar or be buried with Shinto rites when they die, but people in most cases do not prefer to be married or to die that way.

It would be a great mistake, however, to think that Shinto shrines are today financially well off. Spoiled by long years of state support, Shinto priests haven't yet learned how to organise their believers so that they will pay regular dues. They just depend on the free-will offerings of occasional visitors to their shrines and on fees for weddings and other rites specially performed by request. So except for very rare cases priests have to support themselves chiefly by school-teaching or other kinds of work.

4. Shinto Sects

The Religions Section of the Education Office lists, as of April 2, 1951, 255 Shinto sects, including Shrine Headquarters. Of these sects 23 are regarded as varieties of Shrine Shinto, while 98 are the thirteen older

sects* and those that have branched off from them. The remaining 134 are entirely new sects of Shinto coloring. Some of the sects will be discussed later under section III.

II. BUDDHISM

1. Revival of Sectarianism

In the prewar period there were 53 sects and denominations of Japanese Buddhism.** The Religious Bodies Law of 1941 reduced their number to 28. After the war the law was abolished and complete freedom of religion has been guaranteed by the new Constitution. As a result, not only those prewar sects and denominations which had lost their independence have been re-established, but also a great number of new sects have arisen. There are over 200 of these, so that the total

* One of the 13 sects, Izumo Taishakyo, was merged with the Izumo Grand Shrine into a new shrine organisation called Izumo Oyashiro-kyo on March 31, 1951. As a result it had to secede from the Federation of Shinto Sects. Cf. **Christian Yearbook, 1951**, p. 66f.

** Whenever it is found necessary to distinguish between *shu* and *ha*, the present writer has used "sect" for the former and "denomination" for the latter. There are 13 major *shu* in Japanese Buddhism: Tendai, Shingon, Ritsu, Jodo, Rinzai, Soto, Obaku, Shin, Nichiren, Ji, Yuzu-nembutsu, Hosso, and Kegon. Each of them, except Ji and Kegon, has been differentiated into several *ha*. But the term "sect" has also been used to indicate any independent religious organisation, whether it is technically *shu* or *ha*.

number of Buddhist sects and denominations amounts to 257, as of April 2, 1951. Most of them can be classified with such major sects as Tendai, Shingon, Jodo, Rinzai, etc., but there are 31 sects which defy any classification.

The fact that a large proportion of the new Buddhist sects belong either to the Shingon (58 sects) or to the Nichiren (61 sects) varieties may be taken as indicating that these two *shu* provide particularly fertile soil for the budding of new religious movements.

One is tempted to ask whether this sudden growth of new sects and denominations means strength or weakness in Japanese Buddhism, but no ready answer can be expected. For each sect must be studied individually as to the circumstances of its rise, the character of its leaders, and its tenets and practices before any generalisation can be made. One has to note, however, that this phenomenon has appeared after government subsidies ceased to come to Buddhist temples. These new sects as well as the older ones have now to depend entirely upon their own financial resources. The very fact that they exist means that they have the means. So to say the least one can find in this phenomenon the strong tenacity of Buddhist tradition and its ability to adapt itself to the postwar situation of Japan.

2. Democracy Introduced

Another feature in the postwar development of Japanese Buddhism is found in the efforts made by various sects to democratize their organisations. More voice has been given to the laity than ever before. For instance, in the Jodo-Shin Sect since 1951 important matters are decided by a general assembly in which both clergy and laity are represented. There is also a widespread tendency to relieve the chief priest of a sect of his administrative responsibilities so that he is now regarded purely as its religious figurehead, while administrative officers are chosen by election from among the clergy. This is about the farthest point Buddhist sects can go in the direction of democratisation. Chief-priesthood is still hereditary in the Jodo-Shin as well as the Shin Sects; in other sects, too, chief priests are appointed not by election but by some other traditional methods.

3. The World Conference of the Buddhists

Among the most recent events the meeting in Tokyo of the Second World Conference of Buddhists, September 25-30, 1952, must be especially noted because of its international and interdenominational significance. The first conference had been held in Ceylon in 1950, which Mr. Rosen Takashima, Chief Abbot of the Soto Sect, attended as the Japanese delegate. The Tokyo conference met in the Honganji Temple, Tsukiji, where 170 delegates

from 18 countries sat together with 450 Japanese delegates. Most of the foreigners were from the traditionally Buddhist sections of the Orient. The conference then moved to Kyoto to hold its final session on October 5 in the Higashi Honganji Temple. It passed the following statement:

"In the present world of severe suffering the welfare of mankind as well as the safety of our nation are being jeopardized. At this juncture, we as representatives of the Buddhists of all nations solemnly pledge ourselves before the hallowed presence of the Buddha to unite the Buddhist forces of the world in His gracious Light; to preach the Truth of the Buddha to all the peoples of the world; and to endeavor to promote the way of mutual service with the spirit of love and trust, in order to further the cause of permanent peace and happiness in the spirit of Selflessness taught by the Buddha."

This kind of conference will certainly help bring various Buddhist groups to mutual understanding. But differences between Hinayana and Mahayana and other differences between various sects will not be easily overcome. Apparently those Buddhists at the conference showed their willingness to seek for means to unite the Buddhist forces of the world in spite of the existing differences.

4. How to Pasture Their Flocks Abroad

Since 1950 several Buddhist leaders have visited

America chiefly for the purpose of renewing contacts with the *issei* and *nisei* Buddhists there. In 1952 both chief priests of the Higashi and the Nishi Honganji went abroad for the second time after the war. Mr. Kocho Otani, chief priest of Higashi, accompanied by his wife, left Japan in June for an extensive tour through America, Brazil and Europe. They are expected to come home in the middle of March. Mr. Koshō Otani, chief priest of Nishi, likewise accompanied by his wife, left Japan in February for the United States and Canada; they returned late in December.

Kocho's heir, Koshō, has been staying in America for graduate studies since 1950. He is now at Union Theological Seminary in New York according to information given by the headquarters of Higashi.

Japanese Buddhists living in the United States, Hawaii, Canada, and Brazil still turn to their mother churches in Japan for religious leadership. But the number of *issei* people is decreasing and most *nisei* people cannot read Japanese. More need is felt, therefore, for Buddhist literature in English and for English-speaking teachers and preachers. Furthermore, there are more western people today than ever before who are eager to know something about Buddhism for either religious or academic reasons. So some sects are making serious attempts to interpret their doctrines in English. "The Young East", edited by the Honganji, Tokyo, and "The Buddhist Magazine", edited by the Nishi Honganji are

both meant for English readers.

Buddhist leaders in Japan are today quite missionary-conscious. They believe they have something unique to offer to all mankind. It will be, however, a tremendous task to have even a selection of Japanese Buddhist literature translated correctly into understandable English. The present writer is informed that two persons in Kyoto, the one Japanese, the other American, are now translating certain Zen books. They are working independently from each other. The career and accomplishments of Dr. Daisetsu Suzuki, who is still lecturing in America, are sources of inspiration to all those Buddhist scholars who are interested in the world mission of the "Way of Enlightenment".

5. In the Academic Circles

In the academic circles of Japan Buddhism is pretty well represented. There are Buddhist universities such as Taisho, Toyo, Otani, Ryukoku, Hanazono, etc., where courses in Buddhism are taught mainly for the training of priests. But Buddhism is also taught in secular universities such as Waseda, Nihon, and some national universities. Tokyo University has on its faculty Profs. Miyamoto, Shoson, Ryobun Yuki, and Shinsho Hanayama, all competent scholars, while at Kyoto University Prof. Masato Nagao and Zenryu Tsukamoto are teaching as well as doing research work.

These leading scholars together with many others

are members of the Nippon Buddhist Research Association (Nippon Bukkyo Gakkai) organised in 1928. In October, 1951, another association, the Japanese Association of Indian and Buddhist Studies (Nippon Indogaku Bukkyo Gakkai) was organised, which includes scholars engaged in non-Buddhist Indian studies as well as Buddhist scholars. Many of the latter belong to both associations.

There is a growing tendency among Japanese Buddhist scholars to go back from the traditional Chinese texts to the Sanskrit, Pali, and Tibetan texts in their search for the original meaning of their religion. Dr. Susumu Yamaguchi of the Otani University and Dr. Nagao of Kyoto are scholars of international reputation in the field of Tibetan *tripitaka*.

III. NEW POPULAR SECTS

1. What Are the New Sects?

Besides the Shinto and Buddhist sects there are 153 new sects that cannot be classified under any known category. Actually, however, there are often found features common to many of the newly risen sects, whether they are Shintoistic or otherwise. They are all indigenous religious movements grown on the soil of Japan. All of them have more or less simple messages that would appeal to the popular mind, however, superstitious they may sometimes appear.

So it is quite understandable that the book entitl

“Handbook of New Religions” (Shinko-shukyo Kaisetsu) has discussed as “new religions” Konkokyo, Tenrikyo, Reiyukai-kyodan, Omoto Aisen-en, PL-kyodan, Tenshoko Daijinkukyo, and Sekai Messhiakyo. The book has been written by scholars of the Jodo-Sect under the direction of its Council of Doctors (Kangaku-ryo) and appeared in July, 1952. Each of the sects has been carefully studied, described, and discussed by a different writer. The descriptions are on the whole quite objectively done, while criticisms are made from the distinctly Jodo Shinshu standpoint.

The very fact that one of the strongest Buddhist sects in Japan should have undertaken such a study is noteworthy. The older religious bodies are naturally being alarmed by the rise and rapid spread of new independent Sects, and it speaks well for the Jodo Shinshu (so-called Nishi Honganji) to have made a careful study of them instead of rejecting them outright or laughing them off. The book will continue for some time to be a convenient handbook for all those who care to know something about these sects. It is expected that a second volume will be out sometime in 1953 which will describe the following sects: Dotoku Kagaku, Honmichi-Hombu, Tenri Hondo, Rissho Koseikai, Tenchikodo Zenrinkai, Eno kyo, Manji Kyodan, Shinsen Reidokyo, and Nippon Jehovah Kyodan.

2. Tenrikyo Flourishing

Perhaps neither Tenrikyo nor Konkokyo should be called new religions since they are both about a century old. But they are still new in the sense that they are quite independent from the older religious traditions of Japan in spite of the fact that they are usually classified as Shinto sects.

Mrs. Miki Nakayama, foundress of the Tenri religion, is said to have received a divine revelation on Nov. 26, 1837. She had been a devout adherent of Jodo Buddhism, but the occasion for her revelatory experience was rather provided by a shamanistic practice of a *shugenja*, a monk of a syncretic type. He was invited to her home to pray for the healing of her husband and eldest son. The monk had to conjure a divine spirit, so she offered herself to serve as his medium. Quite unexpectedly, however, a new god hitherto unknown spoke through her announcing his name as "Moto-no-kami" or "Jitsu-no-kami", which means the original or true god, and claiming her to be his abode. For two days and two nights members of her family kept asking the god to withdraw from her, but they finally submitted and received her as the god's shrine. Later the god came to be called "Tenrio-no-mikoto."

According to the teachings of Tenrikyo, the god Tenrio-no-mikoto is the father of all mankind, fostering his children with constant care so that they live happy

and joyous lives (*yokigurashi*). The optimism of *yokigurashi* is indeed quite characteristic of the sect. It teaches: death is simply putting off one's garment; the soul, being immortal, will come back to life in a new garment; sins are nothing but "dust" (*hokori*) gathered on one's soul or mind to be removed by mental cleansing; sickness is a physical effect of mental "dust"; remove the cause, and the effect will be eliminated immediately.

Tenrikyo is the largest and best developed of all the newer religions. Having passed through various difficulties and even persecutions, its adherents have firm conviction of its truth. As of Mar. 31, 1952, it had 13,994 churches, 78,885 preachers, and 219,953 "confirmed" followers, besides over one million common believers. There are also day nurseries, orphanages, old people's homes, hospitals, sanitoriums, and other social welfare work. In Tambaichi, Nara Prefecture, where its headquarters is situated, there are schools of all grades from kindergarten to university.

From the Tenri University Press are issued "Bulletin of Tenri University", "Yamato Bunka", and a bimonthly "Bulletin of the Institute of Religious Culture", all of high academic quality. The Department of Koreanology of the University edits "Chosen Gakuho". The following are some of the articles that appeared recently in these publications: "Christianity under the Chinese Communist Government", "Christianity in the Soviet Union", "The

NCCC in America", "The NCWC in America", "Judaism in America" (Bulletin of the Institute of Religious Culture, No. 18, Nov., 1952); "On Subjectivity in Religion: the Essential Construction of Believing", "Relacion del Martirio de los 26 Christianos Crucificandos en Nagasaki el 5 de Febrero de 1597" (in Japanese translation, Yamato Bunka, No. 32, Nov., 1952).

On April 18, 1952, the Tenri headquarters announced that there will be a grand celebration of the seventieth anniversary of Mrs. Nakayama's "ascension" in 1956. October 30—November 1 there were gathered some 15,000 leading priests of the sect in Tambaichi to be instructed about preparations for the coming occasion. Mr. Shozen Nakayama, present head of the sect, said in an address that the spirit of *fukugen* (return to the beginning) should be the spirit pervading the anniversary. By *fukugen*, however, he does not mean a return to the past but making a fresh start by returning to the original purity of the foundress's faith. The address has been printed in the monthly "Michi-no-Tomo", Dec., 1952.

3. Is Konkokyo Declining?

Another remarkable religion is Konkokyo. It also claims that its founder, Mr. Bunjiro Konko, received a special revelation on Oct. 21, 1859, that he should from thenceforth devote his whole life to the ministry of intercession and counselling for people. His god he called "Tenchi-kane-no-kami", who is believed to be the only

true god, creator and father of all. Having experienced his oneness with this god, Mr. Konko called himself "Ikigami-konko-daijin" (Konko-god-manifest-in-life). Thus Konkokyo is a monotheistic religion with Mr. Bunjiro Konko as its revealer. It emphasizes the parental care of the father-god of all men and teaches love, gratitude, and trust as the basic virtues of man. It is a religion of simplicity and practicability. It rejects all charms and amulets as well as all superstitious beliefs in days and directions.

As in the case of Tenrikyo, Konkokyo also classifies its adherents into two classes: *kyoto* or confirmed followers, and *shinto* or common believers. The latest available statistics give, as of Dec. 31, 1950, the number of *kyoto* as 89,947 and of *shinto* as 548,026, the total being 637,973. The number of preachers is 3,292, including 1,299 women preachers. There are 1,589 churches belonging to this sect.

The sect was far stronger in prewar days. The number of its "common" believers in 1930 stood at 705,944; this increased to 1,043,416 by 1935 and reached the highest peak of 1,151,977 in 1940.

Thus the most urgent problem of the sect is how to recover its prewar strength. In 1949 there was started a movement called "Otoritsugi-joju-shinjin-seikatsu Undo" to strengthen the religious life of the sect. The year 1953 is expected to be a great year for the sect because, besides being the fifth year of the *undo*, the year will

commemorate the 70th anniversary of the death of Mr. Matajiro Konko as well as the 60th anniversary of the death of his immediate successor, and will celebrate the 60th anniversary of the dedication of Mr. Setsutane Konko as the head of the sect. What results will come out of the programs and activities of this special year are yet to be seen.

4. More Human Beings Deified

A more distinctly Shintoistic sect is Shinrikyo or the Divine Reason Religion which claims to have 907 churches, 4,474 priests, and 1,365,116 adherents at the end of 1952. The sect worships eighteen Shinto divinities and regards its founder, Mr. Tsunehiko Kannagibe (1834-1906), as a direct descendant of Nigihayahi-no-mikoto, a grandson of the Sun-goddess. He also claimed to have received a special revelation which commanded him to enter a career of religious ministry. The revelation is said to have occurred on Oct. 16, 1876. The sect is now preparing the founder's writings. Probably more and more emphasis is going to be placed on his person as mediator between the divine and the human.

Omoto Aizen-en is another sect which deifies human beings. Back in 1892 Mrs. Naoko Deguchi (1836-1918) began receiving inspirations which she recorded in black and white. They were then collected and became the scripture of the sect. She and her son-in-law, Wanisaburo Deguchi (1871-1948), are believed to be two manifestations

of the divine in the pantheon headed by the supreme god Omoto-sume-okami. The sect, once suppressed by the government in 1936, is now steadily growing again. It teaches love, purity, optimism, progress and unity as the most basic principles of human life and society. It shows a vital interest in world peace.

5. Gods Walking on the Streets

The "living deities" (*ikigami*) above mentioned are all persons of the past, but there are others which are living now. One of them is Mrs. Sayo Kitamura (born 1900), the Okami-sama or Great Goddess of Tenshoko Daijingu-kyo, popularly called the "Dancing Religion". The decisive date for this sect was Aug. 11, 1945 when Mrs. Kitamura announced herself to be the only daughter of the Heavenly Goddess, Tenshoko Daijingu. Her home is in Tafuse, Yamaguchi Prefecture, where the headquarters of the sect is situated, but she is constantly travelling and in 1952 went as far as Hawaii to preach, sing and dance.

According to her teachings, the goddess Tenshoko Daijingu is the same being as the Heavenly Father of the Christians and the Buddha (*hombutsu*) of the Buddhists. The same absolute God was taught 3,000 (sic) years ago by Gautama, 2,000 years ago by Christ, and is now in these last days speaking through Sayo-san! Her words are often crude but always clever, sometimes revealing genuine religious insights.

Mr. Jikan Okada, founder of the World Messianic Religion (Sekai Messhiakyo), does not call himself a god but claims himself to be the Messiah who has come to earth to save mankind from the three evils of sickness, poverty, and war, and to establish a perfect world of peace, truth, goodness, and beauty. He says he is a greater one than Christ, Buddha, Mohammed, or Confucius. His god whom he calls Jehovah has, however, other names also: Amida, Miroku, Kannon, and Izunome-no-kami. He is well-read and writes constantly. He is opposed to modern medicine. He defines sickness as a physiological phenomenon of self-purification which should not be interfered with by artificial methods. He also says, however, that diseases are sometimes caused by evil demons. A pamphlet has just been put out with the date of Jan. 1, 1953, which is entitled "Saving America" ("Amerika wo Sukuu"). Oddly enough it is written all in Japanese although the author promises that it will be later translated into English.

CHAPTER II
THE CHRISTIAN MOVEMENT
IN JAPAN

PART I
CHRISTIAN WORK

EVANGELISTIC TRENDS

by Isamu Omura

The contents of this report on "Evangelistic Trends" will be limited to materials from the United Church of Christ in Japan (Kyodan).

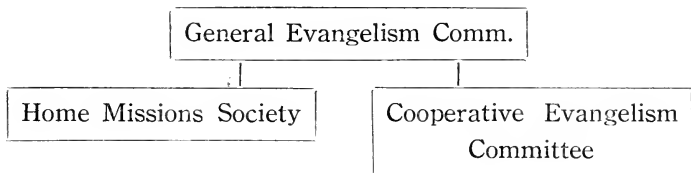
All Protestant Churches in Japan (1951-1952)

Churches	Ministers	Members
2,966	3,978	214,260

Kyodan Only

Churches	Ministers	Members
1,461	1,242	136,452

The most important event in evangelistic trends in 1952 was the establishment of the Naikoku Dendokai (Home Missions Society) by the Seventh General Assembly of the Kyodan in October. It is one of the two committees in the General Evangelistic Committee (Sogo Dendo linkai) which is responsible for all the evangelistic activities of the Kyodan.



There is a double significance to the establishment of the Home Missions Society :

a. First, it is to promote a self-supporting missionary spirit and to strengthen mutual help among indigenous churches belonging to the Kyodan. Since the World War II ended, more than 260 million yen (\$722,000) of emergency aid has been given through the Interboard Committee of North America. Even in 1952 the total budget for evangelism in the Kyodan was ¥17,430,000 (\$48,417), and of this budget only ¥2,350,000 (\$6,528.00), or 13.4%, came from the indigenous churches, while ¥14,935,000, or 85.6%, was from the Interboard Committee. Of course, we shall never be able to overestimate the contribution which this financial aid made to the evangelistic activities of the Japanese church which has faced a great missionary opportunity during the time of pain and sorrow caused by the tragedy and damage of the war.

Since, however, the recovery of national independence in 1952 and the great improvement in the living standard of the Japanese people, there have been heard voices within Kyodan circles which regret the fact that the self-supporting spirit of the churches has been weakened

because of such great financial support from the Inter-board Committee. As a matter of fact, there have been two traditional characteristics in the history of Japanese Protestantism; i. e., the super-denominationalistic, and the self-supporting tendencies. The Home Missions Society is the answer to these voices on the one hand, and it will encourage the spirit of our Lord's saying, "It is more blessed to give than to receive," on the other.

b. Secondly, I want to mention here that it is a great misunderstanding to consider that the establishment of the Home Missions Society is a result of a narrow and exclusive spirit which rejects cooperative hands from abroad. Of course, there are some regrettable facts which confuse the independence of the church with national independence. Some say that the evangelization of Japan should be done solely by the Japanese. Consequently, for them the Home Missions Society seems to be considered as the organ which, in the future, makes ecumenical cooperation unnecessary. But that is not the real idea of this committee. The missionary obligation in Japan is not only the obligation of the Japanese church, but also that of the world church. "Mission in Unity" is the vital obligation of the church. The real aim of the Home Missions Society is to foster the spirit of positive participation in this "Mission in Unity" in the Japanese setting.

The main articles in the Constitution of the Home Missions Society are as follows:

1. The United Church of Christ in Japan sets up the Home Missions Society under the General Evangelism Committee for the purpose of encouraging the missionary spirit among the Kyodan churches to evangelize the whole nation by means of indigenous funds.

2. Duties of the Society:

- a. Investigation and planning of the mission in this country.
- b. Opening of pioneer evangelism.
- c. Raising funds from Kyodan churches.

3. The Society promotes the purpose of No. 1 and 2 through close cooperation with the Cooperative Evangelism Committee (CEC).

The Cooperative Evangelism Committee (CEC) is another sub-committee in the General Evangelism Committee. Legally, CEC is one of the sub-committees of the Council of Cooperation, which is the ecumenical cooperative organ of the Kyodan and the Interboard Committee; but, functionally, it works under the General Evangelism Committee. There are two major functions of CEC. They are the planning and promoting of pioneer evangelism in the unoccupied areas on the one hand, and the assignment of evangelistic missionaries on the other. The members of CEC are composed of Japanese and missionary representatives. Its funds are from the Interboard Committee. In the fiscal year of 1952 the CEC with a budget of ¥ 3,500,000 has founded 19 pioneer churches where there were no churches before. Among

them 9 churches already have gotten more than 20 members, and 11 churches had more than 20 attendants at Sunday services at the end of a year.

Five-year Evangelistic Program

The Five-year Evangelistic program of the Kyodan, which started in 1949, has marked an epoch in the history of Japanese evangelism. The main results of the program are:

a. Positive penetration of the Gospel into the rural areas where there were very few churches.

b. The awakening of lay evangelism—especially visitation evangelism.

c. Vocational or occupational evangelism for the mass of workers in industries and mines.

1953 is the concluding year of the program. Therefore the General Evangelism Committee is planning a special program for the year.

a. "Harvest and Advance" is the slogan with the Bible text of John 4: 35. "Lift up your eyes, and see how the fields are already white for harvest."

b. Special emphasis will be laid on strategic programs in each local prefecture throughout the nation.

c. A national conference on "The Mission of the Church" is to be held in September.

A special Youth Emphasis Program is set up for 1953—especially for evangelism among students.

RURAL WORK

by E. Frank Cary

The Situation

In the on-going life and mission of the Christian church in Japan, the undertaking of rural evangelism and rural work in general is not a new departure. From the beginning the church touched the life of the rural areas, if by no other means than the witness of those who had been converted in urban areas and had returned to their native villages. But in a peculiar way in the postwar days the church has become conscious of the crying need of more intense rural evangelism. It has become clear that during the late war much of the strongest support for the forces of militarism came from the rural areas and that here was often found the centers of the most virulent nationalism. And in many cases these were precisely the areas where Christian influence was most negligible. Furthermore, as the church, recuperating from the wounds of war, took stock of itself and considered its strategy for the new day, it became sharply conscious of the disproportion in evangelistic emphases. In the past the concern with educational institutions and urban evangelism in general had doomed rural evangelism to remain a subsidiary and much-neglected area of the church's work. The evident concentration of missionaries in urban areas and educational institutions only served

to underline what was true of the church at large.

The postwar church, then, has come to realize that former patterns and proportions are no longer adequate. The result has been that rural evangelism has begun to assume unprecedented importance in the total planning of the church. The increasing use of the term "pioneer evangelism" is another evidence of this concern, for, while the term does include pioneer areas as factory and mine evangelism, the major area of pioneer evangelism continues to be in the rural field. The proportion of money devoted to rural evangelism has increased greatly and the category of missionary sought from foreign churches has become increasingly that of the rural evangelist.

In this time of sharpened awareness of and emphasis upon rural evangelism, what is the actual situation that the church faces? In view of the magnitude of the task that remains to be done the situation is that the church is undertaking the evangelism of rural Japan relatively from scratch. After some ninety-odd years of Protestant Christianity in Japan the church is largely an urban phenomenon. This is not confined to the metropolitan areas, for even in the prefectures the centers of Christian activity are overwhelmingly the towns and cities. (A glance at the statistics in the Kirisutokyo Nenkan and the Japanese Christian Yearbook for 1951 will be sufficient to confirm this fact.) The writer has been interested to note in his own prefecture that even those churches

which consider themselves, and are considered by others, as rural churches are largely situated in towns often of considerable size. One is tempted to think that the term "*nocho*" would be more appropriate than "*noson*" when applied to the existing evangelistic situation! It is true that the town often plays a large role in the total life of the rural area, and consequently the fact that the church is in a town need not disqualify it as a rural church. But the truth of the matter is that in all too many cases the town church is indifferent to the challenge of the surrounding rural area. If it touches the life of that area, it is more by accident than by design.

In short, as the church in its fresh orientation and awareness considers the urgency of rural evangelism, it faces what is practically an untapped constituency with its own special demands and problems.

Problems in the Rural Areas

1. Most of the problems are related to or derived from the basic underlying problem of how to transform the Japanese church from an urban church to one in which the rural church has at least an equal place. Nor should the recent awareness of rural evangelism which has been mentioned be taken as a universal awareness in the church. There still remains much education to be done on the lower levels and particularly among church congregations who must provide the drive and initiative for aggressive rural evangelism. There is a

natural human tendency to exploit the easiest areas of opportunity first, and there is no doubt that the cities and towns bring quicker results for the amount of energy expended. Yet, it would seem imperative that the whole church become fired by the pressing need for more widespread rural evangelism. As long as the church is satisfied to remain predominantly an urban church, the drive for rural work will be cut off at the source. Hence we have a need for the will to transform the church. And it may well be that the dynamic for such a change in the church will have to come from the laity.

2. One of the great problems facing the church as it contemplates increased activity in the rural field is that of financial support. The effective undertaking of pioneer work may in many cases necessitate opening up areas where there is no financial support for the evangelist. Indeed, it may be that there will be little in the way of self-support for many years because results are not achieved as quickly as in the urban districts. But the Japanese church is a relatively poor church, and to date it has often proved difficult to get even the necessary support for already-existing work. At the same time it can be said that, because of inadequate training in Christian stewardship, the church has never really tapped the resources that are available. Yet when all this is granted, it still remains a very real problem how to provide sufficient outside support to maintain evangelists until such time as churches capable of self-support are

established.

3. Still another problem is the absence of a co-ordinated strategy of rural evangelism among the churches. On the one hand there is, as one writer put it, "what Stanley Jones referred to as the 'pastor-smothered' nature of the church here. There is an almost naive lack of any effort to divide the job up geographically." This results in what often seems like a "vast game of clerical leapfrog." It is inevitable to some extent that ministers go where their personal contacts lead them, but there tends to be far too much duplication of effort. Ministers of different denominations and sometimes, even more lamentably, of the same denomination maintain small causes in the same rural area while other nearby areas go quite untouched.

And, if the national churches are slow to develop an integrated strategy, the missionaries often do not do much to help. The bewildering variety of postwar Christian groups has made a workable system of polity impossible and has sown confusion among the non-Christian constituency to whom they have gone. Again, too many missionaries tend to congregate in the areas of quickest returns, thereby reinforcing a weakness of the national church. In many cases where they do go into rural areas their tactics are rather hit-and-run with a complete absence of a long-term view. They go into a place, but for one reason or another they pull out after a brief stay. They leave behind them often a

legacy of confusion and even resentment which makes it difficult for the Japanese church to establish permanent work in the area for some time to come. The broad, untouched reaches of Japan call for thoughtful planning on the part of both the national churches and the missionary forces.

4. The above-mentioned problems are largely those arising from the life of the evangelizing churches. There are other problems arising from the nature of the rural area itself. The first of these and, with the possible exception of Hokkaido, the most widespread is that of breaking through the barrier of tradition and custom. It is a paradoxical situation that in a very real way many rural villages are indifferent to religion and yet, at the same time, their formal ties to the traditional religions of Shinto and Buddhism cause them to view with suspicion all attempts at Christian evangelization. In at least one case brought to the writer's attention, active persecution instituted by the local Shinto priest was resorted to in an attempt to block the activities of a Christian lay worker. Time and again the church runs head on into deeply rooted local customs, the family system, etc. Constantly it must contend with opposition accorded it as a foreign religion. In some places the difficulty in finding a place of meeting because of this opposition, combined with a certain reluctance in accepting invitations to use a private home, places obstacles in the way of starting work. It is true of Japan as with

most countries that the country is the stronghold of conservatism, hence always the most difficult situation to meet with the appeal of Christ for men's loyalties. It is interesting that wherever one goes in rural Japan (again, with the possible exception of Hokkaido) the ministers are convinced that their area is the most difficult in Japan. This would lead one to conclude that rural conservatism and related characteristics make all rural areas uniformly difficult when compared with the towns and cities.

5. Related to the nature of the rural situation and at the same time related to the life of the church is the problem of the kind of evangelist best fitted to work in the rural field. Handicaps of education, time, and energy such as exist here render doubtful the efficacy of the academic and theological type of minister that is often found in rural work. The simplification of the Gospel to its essentials and a more practical demonstration of its power may be a first requirement of a revised rural strategy. The preaching of the latest trends in European and American theology is hardly likely to prove an effective evangelistic tool to farmers and fisherfolk with no knowledge of Christianity.

What the Church Can Do

1. Perhaps the place the church should begin is with prayer for rural evangelism that by the power of the Holy Spirit there may be born in all the church the

eager desire to forward this work. Every effort should be made to shake the church out of its urban, middle-class complacency and lay the burden of rural work heavily on its heart.

2. The problem of support for rural evangelism is one for which I see no immediate or easy solution. I purposely refrain from any mention of the use of missionary funds, for the day would seem to be here when the church must increasingly shoulder its own financial responsibilities. What a Japanese minister in Hokkaido calls "reciprocal evangelism" may be part of the answer. The city churches with their greater resources may have to take a greater share of the support for rural work with vision and sacrifice. As I have already mentioned, the time is already overdue for more intensive education of the church in the responsibilities of Christian stewardship whereby all the latent resources of the church may be made available for the work of evangelism. The Kyodan has taken a great forward step in the solution of this problem of support by the formation of a Home Missions Society whose resources will come entirely from indigenous sources.

3. The emergence of an interdenominational strategy of rural work at a high level seems highly unlikely at the present stage. But it can be done within each denomination. And more important is the fact that it can be done interdenominationally at a local level within each prefecture or natural area. The obligation lies upon

the missionaries to aid in this matter of strategy by working out and abiding by a system of polity as soon as possible. Once again, if this moves too slowly at the upper levels, it is imperative that some satisfactory local arrangement be worked out wherever possible.

In the development of a rural strategy increasing use can be made of consecrated laymen. The time has long passed when the clergy could justifiably retain all responsibility in their own hands. The task is too big for the clergy to do alone, and furthermore the laity can penetrate effectively into areas that would be closed to ministers. There is some indication that such a development is already taking place.

4. The church must face up to the peculiar nature of the rural situation and adapt its message. From Hokkaido comes the suggestion that the church increasingly attempt to present its gospel visually. The church might well study the symbols, the myths and institutions of rural life with a view to adapting them to the life of the church. It is true that such a work of adaptation carries its own dangers, but it is equally true that no faith which ignores the symbols in rural life or fails to provide acceptable alternatives will make much headway. The church in the rural setting should ponder anew the truth of the Incarnation and seek means of mediating its spiritual message through material symbols for those untrained to fathom the abstruseness of Barth and Niebuhr.

5. The need for a thorough study and understanding of the rural situation is closely related to the problem of the type of worker required. The church should seek men who, while not necessarily specialists in the technical sense, will by their understanding of and sympathy with the problems of the rural area fit into that scene. They should have a sensitive appreciation of the values of rural life and a deep and abiding love for its people. They should have a keen perception of the needs of those whom they serve and an ability to temper their message to those needs. This is far more important than a mere transmission of the formulas and dogmas learned in theological college. Above all, they must minister to the whole life of the people as they find it, not to the unreal image of life as they have preconceived it. For missionaries who come from an alien culture it is especially important so to adapt their ministry with patience and sensitivity.

6. The church will make its deepest impact when there is added to its proclamation of the eternal truths of the gospel a wider ministry to the whole life of rural Japan. This ministry may take many forms according to the genius of the evangelist or church and the peculiar needs of each area. Some concrete examples are given in the next section. Mention could be made of child welfare clinics enlisting the help of Christian doctors and nurses; programmes of adult education; youth work related to the needs and potentialities of young people; classes in nutrition and sanitation and such other subjects

as would lead to a bettering of material circumstances.

What the Church is Doing

The following are just a few examples that have come to the writer's attention of the wider ministry of the church in rural evangelism. In these situations we see already operating many of the factors mentioned above and a lively attempt to solve the problems of rural evangelism. In some cases the informants are quoted directly.

1. "Larger parish approach centered in one town. In Nagano-cho (Osaka-fu) the church is centered in a rural area and is sparked by a young pastor who has great vision much of which has begun to materialize. One example is the church-related middle school with a church farm. There are plans for a dormitory for rural students who can earn their board by working on the farm. The whole project is laid within the 'larger parish' framework."

2. Dairy projects. In Shimane Ken one church is working on a project to establish a Christian dairy in a few years. In the Hokkaido the Christian Dairy College not only is doing excellent work of an agricultural nature but sponsors a two-week Gospel School in summer and winter whose graduates after two years already number 280 and are to be found in all the main agricultural districts of the Hokkaido. Workers from the college also do widespread travelling evangelism in the rural areas.

3. Rural centers. The establishment of rural centers in several places is a significant feature of recent times. In Tokyo the Kyodan has for several years conducted the Rural Training Center which is a national center for training rural evangelists who, it is hoped, will in turn furnish the driving force for local centers in the areas to which they return. In Hokkaido the churches of Yakumo and Nopporo each have a rural center which conducts studies in rural evangelism and rural leadership training. These centers are the focal points for evangelization of a wide area. Ibaraki Ken has a new rural center whose plans promise to make it a most effective instrument for the wider ministry to the rural areas of that prefecture. These plans include such things as clinics; lectures on women's diseases, child care and nutrition; rural gospel schools; family life and cooking classes; and demonstrations in sanitation and first aid. All these centers, besides the community-centered activities just mentioned, use freely the "normal" forms of evangelism, spoken, written and audio-visual.

In Chiba Ken there has been established under the leadership of Dr. Sam Franklin a rural center with plans for a kindergarten, church and clinic, which will fulfil many of the functions already described. Quotations from the objectives of this center as outlined by Dr. Franklin might well serve as a summary of the objectives of all such rural centers, if not the whole movement for rural evangelism. Among such objectives are (a)

“To make Christian love concrete on as many planes of life as possible...the works of love which are one of the truest witnesses to the Gospel are largely lacking.” (b) “To stress Christian education. The opportunity is endless and children’s gatherings are certainly the first step toward adult contacts. However we feel that even where it is going on the standards are pretty low...We hope to develop a curriculum and methods adapted to the rural situation.” (c) “To emphasize the relevance of Christianity to all of life, individual and social. I have a feeling that the social implications of our faith for Japanese farm life are a pretty neglected field. The twin dangers are to neglect the whole subject or to oversimplify. I hope we can focus on local problems, beginning perhaps with home life. Right now it looks to me as if there had been too much pussy-footing in Christian dealing with such matters as the position of women. Secular sociologists are more realistic and down to earth in their appraisal of the rural family than Christians are. See for example Fukudake’s recent “Nihon Noson no Shakaiteki Seikaku’.”

Conclusion

As I catch the mood of today in rural evangelism, I cannot but feel deeply that the power of the Holy Spirit is moving strongly in the church’s life. There is a stirring in the spiritual depths of the church’s life. The fruits of rural evangelism will follow in the measure that

we allow the fire of the Holy Spirit to transform us and through us the folk we serve, and in the measure that we use the God-given powers of mind and spirit that are available to everyone who faces the world as a spokesman of the most high God. Results will come slowly, and we deceive ourselves if we expect otherwise. But we have the sure confidence that because the work is the Lord's, results will come.

This article has been an attempt to give a brief description of the problems and achievements of rural evangelism in Japan by one who is a foreigner and a beginner. It is by no means a complete picture, and it may be in some cases less than accurate. The writer acknowledges with gratitude the information and help given him by a number of people in widely separated parts of Japan. However, any deficiencies of fact or judgment in the article are entirely his own responsibility.

LAYMEN'S WORK

by Moto Sakata

Problems in Laymen's Work

a. The General Situation.

All Japanese laymen and laywomen are now hearing God's call to be ministers. In the 6 years since the end of World War II 13 million copies of the Bible were sold by the Japan Bible Society and about 10 million copies were distributed free to a great many homes. Thus each home in this country has been provided with one or perhaps more copies of the Bible.

Each year about seventy Christian colleges and high schools, most of which have a proven history of fifty to seventy years, send out 50 thousand new graduates. Several hundred churches have their own kindergartens, and about the same number of Christian social settlements and hospitals are functioning well. There are approximately 2,300 churches served by something over 3,000 ministers and around 1,000 missionaries.

However, the total number of church members is no more than 250,000. Japan is probably the most difficult field in the world for evangelization. But these 250,000 Christians are now hearing God's voice to dedicate themselves to this difficult task of evangelism with which they are all concerned.

b. Establishment of the Laymen's Association.

In 1945, just after the war's end, the General Assembly of the Kyodan agreed unanimously upon the establishment of a laymen's association. Consequently the Laymen's Association was formed in March, 1946, and 26 chapters were established in various cities throughout the country.

The Association issued a declaration at the General Assembly on Oct. 22, 1952, as follows:

“A Pledge of ‘One Body, One Faith’

1. We, the lay-representatives to the 7th General Assembly, herewith pledge ourselves firmly to hold to ‘One Body, One Faith’ and not to take part in sectarian movements.
2. We demand mutual agreement and unity among all laymen who belong to the Kyodan and earnestly hope that this will be realized.

‘Agreement’

1. Volunteer laymen from all parts of Japan will endeavor with complete cooperation to establish the finances of the Kyodan upon a firm foundation and to strengthen the financial condition of the local churches.
2. The lay-representatives to the General Assembly join in this agreement and will endeavor to encourage as many fellow-laymen as possible to join in it.

Lay-representatives' Committee

7th General Assembly of the Kyodan”

c. Laymen's Sunday.

“Laymen's Sunday” has been observed for the last

three years on the second Sunday of October. This idea was taken from the laymen's movement in New York and each year the churches are taking this more seriously. Last year large joint meetings were held in many of the large cities.

d. It is said that the laymen's movement in the U. S. is practicing the idea of daily work with God so that this world may become the Kingdom of Christ. Under the leadership of Mr. Speer and Mr. Penny this movement is trying to apply the Golden Rule to daily work.

We believe that the laymen in this country also should make the same effort. We must work together for this purpose at the same time that we work for evangelism. We hope that we can cultivate friendship with laymen abroad so that we may be able to work together for the same purposes.

How is the Church Helping this Movement ?

Each conference (*kyoku*) is training lay-preachers, and in the same way theological lectures are being offered to laymen. The average attendance at 15 lectures in the Osaka conference last fall was 110 each time. Furthermore, each conference holds annual training conferences and general meetings for laymen, and many lay-leaders are doing outstanding work at these meetings.

Practical Activities of the Laymen's Association

a. We are promoting so-called "vocational evange-

lism". Three years ago the writer translated into Japanese the book "Argument for Vocational Evangelism" by Goodwin, and all copies were quickly sold out. We have organized a number of groups for vocational evangelism among builders, doctors, lawyers, and school teachers, and we are also pushing this evangelistic movement into mines, factories and prisons.

b. In Osaka we have formed a group called the "Shinsei-kai" ("New Life Group") which is now doing reform work among delinquent youth. The Osaka Christian Social Center is taking care of released prisoners and is giving medical treatment to the poor. This center also maintains a home for old people. Total expenditures for last year were ¥ 400,000.

c. In Tokyo the laymen's movement sponsors Christmas celebrations in a number of places.

d. Ministers in this country have submitted without complaint to unbelievably low salaries. The average income is only about ¥ 6,000 per month (approx. \$16). Even though most of these ministers are provided with parsonages and receive extra income from weddings and funerals, and although they have benefited from relief from American churches, their total incomes are extremely low. The Laymen's Association is seriously studying this problem and is about to start a movement to increase offerings from church members with the goal of raising ministers' salaries as high as those of government school teachers.

Program for the Future

a. The Christian Center in Osaka.

The Osaka chapter of the Laymen's Association has been planning to build a Christian Center in Osaka. It has already raised a fund of ¥ 15 million. The IBC has secured \$ 30,000 and the Episcopal Church has also decided to give \$ 3,000 towards the project. Building will be started in the spring of 1954 with a budget of ¥ 70 million for which a fund-raising campaign is still in progress.

b. Radio Broadcasting.

When Mr. Vernon Margett visited Japan in the summer of 1951 he pointed out the importance of radio broadcasting as a means of evangelism, and Japanese lay-leaders who were struck by the proposal organized the Japan Broadcasting Evangelism Association. Mr. Kensuke Horiuchi, ex-Ambassador to the U. S., Mr. Soichi Saito, General Secretary of the National YMCA, Mr. Tsunetaro Miyakoda, General Secretary of the Japan Bible Society, Mr. Vernon Margett, and the writer were appointed executives for this project. Since then Mr. Margett has been raising funds for it in Australia and New Zealand and is now on his way back to Japan. A fund-raising campaign is also being started in Japan. Dr. Toyohiko Kagawa has promised to help out on this project. It is earnestly hoped that the Gospel will before long begin to reach into every home through the air-waves.

YOUTH AND STUDENT WORK

by W. M. Fridell

A. CHRISTIAN YOUTH WORK IN GENERAL

The Churches

Overseas Christian friends who visit Japanese churches never fail to express amazement over the great number of young people they see in congregations wherever they go. The 1952 Kirisutokyo Nenkan reports that in a survey of churches of several different types 59% of the Christians and 77% of the seekers attending the Sunday morning worship services were young people 25 years of age and under. These impressive figures bear out the fact that, at least so far as number of participants is concerned, postwar Japanese Protestant Christianity is to a surprising extent a young people's movement.

No one, least of all Japanese Christian leaders themselves, would say that the youth evangelistic work of the churches is all it should be. Many wish the churches' message would more consistently prepare young people to meet in a positive and intelligent manner the tremendous intellectual, ideological and social problems which confront Christians in Japan today. The fact remains, however, that the churches are appealing to and enlisting for Kingdom service large numbers of youth. They are responding with heart-warming sincerity. This in itself

is of great and encouraging significance.

Much more should be said about youth work in the churches but it is such a huge subject that this very general survey must be content with the simple statement that has been made and pass on to other areas of young people's work.

Other Agencies

When we turn from the churches to the various auxiliary Christian agencies working with young people, we find five organizations with extensive programs: the YMCA, YWCA, Youth for Christ, the United Church (Kyodan) Youth Department, and the NCC Youth Commission.

The "Y"s, in addition to various evangelistic, educational, club and group work activities for different age groups, carry on certain projects designed to minister to special groups of youth where they work and live. The city YWCA's are working with factory girls, business girls, and maids and wives in the home; the YMCA operates several industrial branches and rural centers; both YMCA and YWCA run extensive Hi-Y work on high school campuses; and both have summer camp programs. In the section on Student Work will be found a separate discussion of the "Y" Student Departments.

Youth for Christ is engaged in spearhead evangelism among all age groups, but with special concern for youth. In cooperation with the churches it holds special meet-

ings in auditoriums, tents, schools, factories and prisons. Every seeker is followed up with Bible instruction, both in classes and by correspondence, and as of January 1, 1953, 6,504 persons were reported in this follow-up program. Efforts are continually made to relate these converts and seekers to churches. The Youth for Christ Japan Director is Rev. Sam Wolgemuth. The follow-up Bible study is under the direction of the Navigators, in close cooperation with the Youth for Christ staff.

The United Church (Kyodan) Youth Department is under the chairmanship of Rev. Toyotake Kubota, pastor of the Chiba Church, and carries on its work through five committees: (1) Evangelism Committee for Working Youth; (2) Rural Youth Committee; (3) Church High School Youth Committee; (4) Church Youth Committee; and (5) Church Student Committee. The Church Youth Committee is charged with publishing the Youth Department's monthly magazine under that name. A summary of the work of the Church Student Committee will be found in the section on Student Work.

The National Christian Council Youth Commission is composed of representatives from various Christian groups such as the United Church, YMCA, YWCA, and several denominations. The Commission's Chairman is Rev. Takeo Katsube, pastor of the Aoyama Gakuin Church in Tokyo, and it has three part-time staff members, Rev. Masami Mizuno, Rev. Hallam Shorrock, and Mr. William Des Autels. The Commission functions primarily in

three areas: (1) Summer Service and Action projects. Since 1949 more than 1,000 young people have taken part in work camps, caravans and students-in-industry projects. (2) An annual summer conference for Japanese pastors and first-term missionaries. (3) Relations with youth and student organizations abroad. Through the Commission 13 delegates were sent to the Third World Conference of Christian Youth, held December 11-25, 1952, in Travancore, South India.

B. STUDENT WORK

Work among students occupies an important place in the total program of youth evangelism. There are approximately 500,000 students in higher education in Japan, distributed among 221 four-year colleges and universities and 108 junior colleges, or a total of 329 institutions of higher learning.

Almost every Christian worker in Japan has some rewarding contacts with students, and of course the churches and other evangelistic agencies described in the first part of this article include students in their general outreach. Students, however, have many intellectual and spiritual problems peculiar to them as a group, calling for a specialized ministry in order most effectively to reach them for Christ. There are a number of Christian organizations which are giving themselves exclusively to this ministry, and in this section we wish to review the highlights of their work.

First, however, let us briefly examine the mental and spiritual state of present-day students and try to analyze student thought on some of the issues which are occupying their attention.

Present-day Student Thinking

On the surface it would appear that life is a bit brighter for the average student now as compared with several years ago. Many students are still living under very difficult financial conditions, but a somewhat improved national economy has reflected itself in better clothing and more sports and other social pleasures. The tragedy of Japanese students, however, has not to do with externals but with the things of the spirit. They are in a state of deep moral and spiritual confusion, and few of them hold any deep convictions about life.

The recent Ministry of Education "White Paper" on students describes the present generation of Japanese students as "war babies" who were born about the time the Sino-Japanese war began and who were educated from infancy in a strongly militaristic and nationalistic atmosphere. They were completely unprepared for the defeat of 1945, and it swept out from under them everything they had been taught to respect as secure and good. This left them utterly disillusioned, with no heart to put their trust in anything.

The students' negative reaction to this experience was to become severely critical of all established authority

and traditional values, and this nihilistic attitude continues to color their whole outlook on life. Great numbers of students have turned to an Epicurean way of living, some within and some without the limits of the social code. On the positive side, because of their spiritual and emotional turmoil, few of these young people have placed at the center of their lives anything more significant than the elemental struggle for basic physical necessities. What has been said here is pretty largely true of the majority of Japanese youth, as well as of students in particular.

The disillusionment and spiritual confusion of the postwar years has meant that, not only are most students suffering from the absence of deep meaning in their lives, but they are also incapacitated from taking hold of social problems in a positive way. This is not because of a lack of interest, for most students engage in frequent discussions on public matters, and many react quite violently to certain specific issues. The trouble is rather that very few students have found a positive philosophy adequate to supply the motivation and direction necessary for sustained, effective social action.

The exceptions to this are the communist students (some of whom are professional organizers in student uniform). They have a clearcut program of social agitation built around idealistic slogans and a carefully-drawn economic and social analysis, and these make a strong appeal to many students. Yet, Japanese students on the

whole do not really want a communist government, and instinctively rebel against the extreme radicalism of communist demonstrations. Although the communists are very vocal, they actually carry with them only a small minority of students, and often students who will join them in a statement or protest over a single issue would never think of going with them any further. Most students, Christians included, are opposed to the very conservative administration of Premier Yoshida's (so-called) Liberal Party, and wish for a middle-way between it and communism. Increasingly students are supporting the Socialists who, although split into left and right-wing parties, appear slowly to be gaining strength. A recent survey at Tokyo (formerly Imperial) University showed that 80% of the students questioned favored the Socialists, either right or left.

Aside from the communist students, however, political opinions do not mean so much as they might because of a lack of sustained political effort, as described above. This is the case with the Christian students. The Christian students, of course, have a sound personal faith and therefore are not subject to the basic spiritual confusion of other students, but except for the work camps and some participation in the Christian Peace Movement there has been evidenced little ability to get into effective action on social issues. This inertia in regard to social problems is really a characteristic of Japanese Christianity as a whole, and is to a great extent a result of a theologi-

cal tradition which fails adequately to relate faith to life. A recent trend among Christian students to re-examine the working of God in history and the Christian's responsibility within God's will for society (see SCM Trends in 1952) is an encouraging development, and holds forth the possibility of a more intelligent and effective social witness among Christian students.

One reason the majority of students are opposed to Yoshida's Liberal Party is that students generally do not favor rearmament and the Security Pact with America, which all along have been two planks in Yoshida's policy. There is a very strong emotional reaction against war among all of the Japanese people, and it is with great reluctance that many envisage the prospect of rearmament and alignment with America in the world struggle. It is feared that this may one day involve Japan in another all-out war. Especially strong among the students is the wish that Japan might remain independent of both the Eastern and Western camps, like India, which they greatly admire. One reason for this desire is the natural reaction against continued American influence in Japan, now that the Peace Treaty has been signed and the Occupation removed. This is not to say Japan will not continue within the American sphere, for the general fear of Russian invasion is strong, especially recently since Russian patrol vessels have been firing on Japanese fishing boats in Hokkaido waters, and Russian planes have been reported over Japan as far south as Tokyo.

Let us turn now to review the various agencies which are giving themselves to full-time work with students.

Christian Schools

Christian schools have a unique opportunity among the various agencies engaged in student evangelism, for they are in a position to shape not only the students' extra-curricular interests, but to a great extent their entire academic experience as well. The 1952 Kirisutokyo Nenkan reports that of the 329 colleges and universities in Japan 47 are Protestant Christian.

The educational and evangelistic effectiveness of our schools varies considerably from school to school. All are faced to some extent or another with many exceedingly frustrating conditions such as the overcrowding of classes, a serious shortage of qualified Christian teachers, lack of opportunity for leisurely student-teacher contacts, and the never-ending drain of financial troubles. In spite of this, spiritual victories continue to be reported from every school, and some are maintaining wonderfully high standards both in their academic work and in their witness to the Gospel. Christian educators themselves are thinking seriously as to how to strengthen the evangelistic work of the schools and the total contribution of Christian education to Kingdom advance in Japan. In another part of this volume a more detailed discussion of Christian schools may be found.

From the Christian schools let us turn to a number

of agencies which are giving their full attention to evangelistic work among the students of colleges and universities in general. Most of these organizations are working in both Christian and non-Christian schools and concentrate for the most part on the students extra-curricular time.

YMCA and YWCA Student Departments

By far the most extensive work in specialized student evangelism is being done through the Student Departments of the Japan YMCA and YWCA. In so far as it can be said that there is a Japanese SCM (Student Christian Movement), these two bodies constitute its core. For over 50 years they have been related to the WSCF (World Student Christian Federation), and it is primarily through them that Japanese Christian students have contact with the Student Christian Movements of other countries.

The local work of both Student Departments is centered in the campus "Y" associations, of which the YMCA has 160 with 5,600 members, and the YWCA 35 with 1,200 members. In addition, the YMCA is operating 13 student dormitories. Before jumping to conclusions as to the relative strength of YM and YW work in this field, it should be remembered that in Japan women constitute only about 1/6 of the total university student population.

At the national level each of the Student Departments

works through a committee of student leaders and a committee of adult advisers. The two "Y" movements engage in considerable joint work: local summer schools for discussions of student evangelism with students and professors; a spring Leaders Conference at Gotemba for adult advisers; the University Commission, which studies the relationship of Christianity to social science, natural science, and philosophy-education (liberal arts); an annual students-in-industry project, carried on in cooperation with the NCC Youth Commission; and the annual World Day of Prayer for students. In addition to joint work, the YWCA holds a Cabinet Training Conference twice a year for student leaders, and the YMCA has an annual national summer school at Gotemba. The YMCA also publishes a monthly bulletin, "Gaku-Y News" (Student-Y News). YMCA Student Department staff members number five, including one fraternal secretary from the United States, with Mr. Tsunegoro Nara serving as Executive Secretary. Miss Kiyo Takeda is Secretary of the YWCA Student Department.

A significant feature of postwar campus "Y" work is the fact that a great majority of the associations were organized, not through the stimulation of national "Y" leadership, but purely as expressions of local initiative. In the case of the YMCA nearly 80% of its 160 groups sprang up as "self-starters" of this type. This "grass-roots" strength is indicative of the genuine nature of campus "Y" work as a real movement, but correspond-

ingly the local associations tend to be independent of outside leadership, preferring to hold closely to local patterns. This presents obstacles to the promotion of various national projects and makes difficult the integration of the movement into a united whole. The usual program pattern of campus "Y" groups centers around Bible study and prayer, some discussions of Christian faith and life, and occasional evangelistic meetings. This kind of program appeals more strongly to non-Christian than to Christian students who are very busy with much the same type of thing in their own churches, with the result that the percentage of Christians in most campus "Y" associations is quite small, numbering only about 5 to 30%. In the final section of this article will be found a discussion of the SCM program as related to the churches.

Other Student Work

There are a number of groups besides the YMCA and YWCA doing Christian work with students, among them the Inter-Varsity Christian Fellowship, student centers, and the new Kyodan Student Committee.

Inter-Varsity Christian Fellowship, postwar in Japan, has 10 student campus groups in Tokyo and Kobe, publishes a quarterly magazine called "Kirisutosha" (The Christian), and holds an annual summer conference. IVCF emphasis is primarily evangelistic, with much attention given to the Christian student's daily devotional life

and personal witness. The staff consists of three missionaries and two part-time Japanese workers, with Miss Irene Webster-Smith in the position of senior responsibility. It is hoped this spring to rebuild the headquarters (near Ochanomizu Station, Tokyo) so that it will include adequate space for a local student center.

At present it appears that there are but two fully-staffed and equipped student centers in the country, both in Tokyo.

Both were founded some years before the war and are now working within the framework of the United Church. The Student Christian Fellowship (overseas connections Methodist) is located at Shinanomachi, and employs a missionary and a part-time Japanese co-director. It has a missionary residence and student hall, but it is hoped that the entire plant may be rebuilt sometime this year. The Waseda University student center, known as Waseda Hoshien (overseas connections American Baptist), has two Japanese staff workers and a missionary family, and is equipped with a dormitory and student activity rooms, as well as living quarters for both Japanese and foreign staff members.

The student center work has been considerably brightened by the decision of at least two denominations to move into the field. The Episcopal Church is now looking for property near Hokkaido University in Sapporo, and expects to build a total of five student centers in the immediate years ahead, all to be located next to

government universities. The Evangelical Lutheran Church has a Japanese pastor and a missionary family in Tokyo organizing a program for the student center it will build this spring midway between Ichigaya and Iidabashi Stations. The plant will include a small student hostel, a chapel, student activity rooms, and a residence for the Japanese pastor and family. The Lutherans hope to establish another student center in Kyoto in a year or so. The expansion of student center work would seem to indicate that within the total Student Christian Movement the place of the intensive local witness is being more fully appreciated.

In the fall of 1952 the United Church (Kyodan) Youth Department set up a new committee, called the Church Student Committee, to do student evangelistic work. The chairman is Rev. Teruji Hirayama, pastor of the Tokyo Yamate Church. This new committee hopes, among other things, to promote closer relationships between the Student Christian Movement and student evangelism in the churches; extend evangelism of students in government universities; hold leadership training conferences; and organize a Student Evangelism Committee in each of the 13 districts of the Kyodan, patterned after the Tokyo district Student Evangelism Committee (Rev. Hirayama, chairman), the only such area committee now existing within the United Church.

SCM Trends in 1952

During the year 1952 two general trends have characterized the student Christian program in Japan. The first has been a renewed concern on the part of students for Bible study. In the years soon after the war there was a marked interest among students in general in certain social problems such as student government and world peace, and a number of the more forward-looking Christian students and seekers shared this common enthusiasm to get into action over practical issues. One reason for the popularity of the work camps was that they came at just the right time to provide Christian young people with an outlet for their new social concern. During the past year this concern for social action has continued, but many students have evidenced a desire to go more deeply into the philosophy of the Christian social witness. This study is Bible-centered, and seeks to understand more fully the dynamic purpose and plan of God in history and the Christian's place within that plan. All of this is very encouraging and will be a double cause for thanksgiving if the study issues in more effective action.

The second general trend among Christian students has been a growing desire for reconciliation with the people of other Asian countries. As contact with these nations has become more common there has come a disturbing realization of the extent to which the war

alienated Japan from her neighbors. This has produced among Christian young people a sense of sin and repentance and a deep desire for a renewal of broken ties, especially among the Christians of these other countries. Christian students here were profoundly impressed by a letter from the Chinese SCM stating that Chinese Christian young people had prayed for Japanese Christians during the war, and expressing a desire to re-establish Christian fellowship. In the summer of 1951 one Christian Philippine young person, and last summer two, came to Japan to take part in NCC work camps and other student conferences, and this spring for the first time several Christian Japanese will go to the Philippines. Letters and messages have been sent to the Christian young people of the Philippines, and even now the student YWCA is raising money to invite several Philippine students to Japan to study. Messages and books have also been sent to the Korean SCM, and last year's World Day of Prayer offering was dedicated to help relieve the suffering of Korean students. This is some indication of how God's redemptive love is operating to heal the very real and bitter wounds of war.

The SCM and the Churches

Before discussing the relationship of the Japanese Student Christian Movement to the churches, a word should be said about the SCM itself. As has already been intimated, student evangelistic work in Japan cannot

yet be called a Student Christian Movement in the same sense that the term is used in other countries. From the general description just completed it can be seen that there is a genuine nation wide movement among Christian students. Its two principal contributing forces, however, the YMCA and YWCA Student Departments, although engaged in considerable joint work, are as yet not united into one Student Christian Movement body. There is some discussion of this point in student "Y" circles. One more step that should be taken in the development of a full-fledged Japanese SCM is to provide a means whereby student work outside the YMCA and YWCA can more fully join the movement as a part of an inclusive and integrated whole. Christian students are acutely aware of the fact that they are a tiny minority in the schools, and in order to develop a stronger, more adventuresome spirit in the SCM it is essential that all Christian student agencies work together in close cooperation and mutual support. These steps cannot be hurried if they are to represent sound progress, but those who are engaged in this work are looking for the day when Japanese student evangelism will grow into full stature as one of the genuine Student Christian Movements within the fellowship of the World Student Christian Federation.

The Japan SCM and the churches are formally related through the NCC Youth Commission. Here representatives of the two "Y" Student Departments,

which constitute the core of the Japanese SCM, sit down with representatives of many other Christian bodies to think together about the total youth program for the country. Here a certain amount of coordination and joint effort is possible. The NCC-sponsored work camps and caravans are a demonstration of broad-based cooperation in the youth field.

At the local level the Student Christian Movement is not so closely related to the churches as could be desired. One reason has already been touched upon, namely, that a great many Christian students are active in their churches but are not tied up with campus Christian efforts. Another reason is that, with a few outstanding exceptions, the pastors generally seem rather unaware either of the SCM as such, or of the fact that the students in their congregations are a special group deserving a special ministry. Christian students almost uniformly are hard workers in their own churches, often giving more time and strength than they can well afford to give, but aside from the regular program of the church it is the rare pastor who sits down with his students to discuss with them what is close to their hearts as students. This is one reason student centers and student Christian groups often take on some of the aspects of a church, by default, and student workers frequently find themselves functioning so much as pastors that there is all too little time left for the prophetic ministry that should be so strong in a Christian youth movement.

The SCM regards itself as a movement auxiliary to and spiritually dependent upon the church, which is God's uniquely chosen instrument for doing His work on earth. The SCM feels it has a two-fold ministry among students: (1) First, to introduce them to Christ and the fellowship of church life. In this sense the SCM serves as a *door* to the churches, and it considers its basic evangelistic responsibility is not fulfilled until the seeker becomes a baptized member of a local congregation. (2) Secondly the SCM seeks to mobilize Christian students for a strong witness within the colleges and universities to the total claims of Christ in every phase of life—spiritual, intellectual and social. In this capacity the SCM becomes an *arm* of the churches, with the task of speaking and practicing the prophetic message of the Word of God. It is to be hoped that the pastors, SCM leaders and Christian students will give more careful thought to the respective functions of the SCM and the churches, and that increasingly these two great movements will work together in full appreciation of their partnership in a common task.

CHRISTIAN SCHOOLS

by Tsuraki Yano

1. Development

Christian schools in Japan started in the year 1871 when the Kyoritsu Girls' School was inaugurated at Yokohama. From that time on many Christian schools were opened throughout Japan in the early part of the Meiji era when Japan was keenly interested in Western civilization.

The edict of the Education Ministry in 1899, however, made it unlawful to teach religion or to have religious observances even as extracurricular activities not only in public schools but also in private schools because the curricula were under government regulation. This caused great difficulty, especially to Christian secondary schools and those which wanted explicitly to preserve Christian principles, as they had to be classified in the so-called "miscellaneous school" category which was deprived of all privileges attached to regular secondary schools. After some years the way was opened for religious schools to recover these privileges by special designation of the Education Ministry for acknowledged "miscellaneous schools" as fulfilling the secondary school qualifications. During the late war many Christian schools were pressed by prefectural authorities to become regular non-religious

secondary schools.

After the last war, however, the edict of 1899 was abolished by Education Minister Maeda and religious education in private schools was made free. At the same time the democratic and international spirit which has been stimulated by the postwar reformation has made Christian schools popular even among non-Christian people. As the result of this tendency the Christian schools have begun to increase in number and enrollment. At present there are 189 Christian schools from universities to primary schools comprising more than one hundred thousand students.

2. Theological Education

There are two seminaries (Tokyo Shingaku Daigaku and Seikokwai Shingakuin) and four theological departments (Doshisha, Kansei Gakuin, Seinan Gakuin and Aoyama Gakuin) of college grade and above.

Beside the above mentioned there are some thirty-odd seminaries and evangelist training institutes which are under the auspices of several different denominations. Among them we may mention the following institutions:

Japan Biblical Seminary, Tokyo (Kyodan); Seminary for Rural Evangelism at Hino, Tokyo-to (Kyodan); Williams Biblical Seminary, Kyoto (Episcopal); Momoyama Theological Seminary, Osaka (Episcopal); Nippon Lutheran Seminary, Tokyo (Evangelical Lutheran); Kobe Seminary (Nippon Kirisuto); Tokyo

Bible Institute (Holiness); Osaka Bible Institute (Osaka Mission); Salvation Army Officer Training Institute, Tokyo (Salvation Army).

As for enrollment, Tokyo Shingaku Daigaku has the largest (242), and Doshisha (171), Aoyama (112) and Japan Biblical Seminary (91) come next.

3. The Special Situation of the Japanese Christian Schools

It is worth mentioning that the Japanese Christian schools are in a special situation. In Europe and America churches were founded and developed first, and church schools were developed later with the financial support of churches. In Japan, however, Christian schools were founded and developed side by side with churches with the aid of foreign mission boards. Being institutions in a pagan society, Christian schools in Japan have to exert a special effort to prepare the way for Christianity as well as to teach and train students to live with Christian faith. We cannot overlook their contributions in the past toward bringing the public to an understanding of Christianity. Therefore, evaluation of Christian schools should not be made in terms of percentage of baptized students only. It goes without saying that the policy of Christian schools should conform with the evangelistic plan of their respective denominations and that the denominations should encourage and help the schools. However, it is hoped that the denomination is careful not to interfere

with the education proper in schools which it is not actively supporting.

4. Problems in Christian Schools

There are many problems confronting Christian schools in Japan at present. Among these the following are the most pressing ones.

a. Finance:

At the time the war ended public schools were very poorly supported for their recovery and maintenance as the government was in great financial difficulty. But Christian schools which had connections with foreign mission boards were generously helped by money, materials and teachers which were sent from abroad. However, as public schools are improving with the recovery of the country, all private schools are feeling financial difficulty in coping with this situation and Christian schools are not exceptions to this as they are supported mostly by student tuition fees which are much higher than the sum paid at public schools. Under this situation it is natural that students make it their first choice to enter public schools and colleges. Therefore, Christian schools should have special plans if they are to attract superior students.

b. Establishing high academic and educational standards:

In colleges and universities much effort should be made to maintain high academic and educational stand-

ards. However, it is difficult in present-day Japan to have all Christian professors who are recognized as having high scholastic ability, and as the result most of the Christian colleges and universities have to appoint non-Christian professors for some courses. In secondary schools, too, there are many cases where teachers do not have ability either in teaching or in religious training. These problems bring forth the need of considering a program of teacher training for Christian schools.

c. Secularization:

Secularization of Christian schools is a problem not only in Japan. However, difficulty in financing and in supplying able Christian teachers makes it more difficult to keep Christian standards in schools in Japan compared with those in Europe and America. The organization of the controlling boards, matters of finance, teacher training, curriculum, extra-curricular activity, student guidance, etc., are involved in this problem and further study is strongly required.

5. The National Christian Education Association in Japan

The NCEA was organized in 1910 for the purpose of promoting Christian education through the fellowship and mutual aid of Christian schools. The requirements for membership in this association are as follows:

- a. The school must be incorporated.

- b. Christian principles must be made clear in the constitution.
- c. All members of the board of trustees must be Christians in principle.
- d. Most of the full-time teachers must be Christians.
- e. Equipment and teachers' salaries should fulfill certain standards.
- f. The school must be in the category of university, college, junior college, high school, primary school, or corresponding to these schools.

There are at present 72 school foundations which are members of this association, including 16 universities and colleges (4 of them have graduate schools), 28 junior colleges, 72 senior high schools, 63 junior high schools, 9 primary schools, and 2 seminaries, comprising 103,096 students (37,383 college students, 62,422 high school students, 3,162 primary school students, and 129 seminary students).

The following is what the NCEA is doing in the main :

- a. Serves as a liaison between member schools.
- b. Publishes a monthly paper, "Christian Education."
- c. Studies curricula in Christian schools.
- d. Publishes textbooks for use in Christian schools.
- e. Conducts in-service training and refresher courses for Christian school teachers.

INTERNATIONAL CHRISTIAN UNIVERSITY

by Carl Kreider

During the past year a program of instruction was begun at the International Christian University at Mitaka, Tokyo. A language institute was in operation, specializing in English language instruction for the preparation of students for the program of the College of Liberal Arts which opened in April 1953. From the start, both English and Japanese are languages of instruction at ICU. The language institute has convinced us that Japanese students with high level ability can in a year's time master English to the extent that they will be able to read technical books, write extensive term papers, attend lectures and participate actively in discussion groups—all in English. It has also convinced us that young Japanese high school graduates of outstanding ability and achievement will be attracted to a Christian university.

English language courses in oral expression, oral comprehension, written expression and reading for comprehension were taught by a total of five full-time and one part-time instructors supported by three full-time assistants. In addition the students took a course in Social Science in which four full-time faculty members participated as lecturers and discussion leaders mainly in

the English language. Seventy-five students were enrolled in the day courses. In addition, a total of 75 businessmen and foreign and Japanese teachers of English were enrolled in the evening classes and in the summer session.

College of Liberal Arts

The *Mombusho* (Ministry of Education) on December 22, 1952, announced the approval of a charter for the ICU College of Liberal Arts in the areas of natural science, social science and the humanities. All of the Christian high schools in Japan were contacted immediately and were asked to recommend outstanding graduates for admission to the first class. Fourteen schools responded with recommendations, and their students after submitting to a modified program of tests and interviews were granted letters of admission. The prefectures were also contacted and invited to submit candidates but because of the short time involved few responded. In future years, approximately one-third of the 150 students to be admitted annually to the College of Liberal Arts may be recommended by the Christian schools and another one-third by the prefectures. The remainder will be selected through general admissions procedure. Christian school and prefectural candidates who are not admitted in the special testing and interview program will, of course, be eligible to participate without prejudice in the general competition.

Admissions Program

More than 500 applications for admission were filed this year. Almost all of these candidates had outstanding scholastic records in high school and had scored among the upper 20 per cent of the students who took the National University Aptitude Test last December. Approximately 350 of these students were invited to the campus of ICU early in February to be interviewed by two members of the ICU faculty and to take a series of English and "Learning Efficiency" tests. The Learning Efficiency tests are given in Japanese and are designed to reveal not how much the student has already learned but how thoroughly the student can master difficult technical material in the sciences, the social sciences and the humanities in the relatively short period of time encompassed by the test. Rigid health examinations both by the students' local doctors and by the ICU staff physician completed the selection process. A special selection committee in Hong Kong chose five Chinese students from a long list of applicants for scholarship grants from the United Board of Christian Colleges in China. All of these students together with over 60 of the past year's language institute students constitute the student body of approximately 200 full-time students for 1953-54. The student body will be increased by 150 each year until the College of Liberal Arts will have reached its full size of 600 in the academic year 1956-57. By that

time it is also planned to have graduate schools with approximately 250 graduate students.

Program of Instruction

The program of instruction for the first year of the College of Liberal Arts is English and general education courses for the new students and general education courses alone for the students who are continuing from the English Language Institute. Each student is required to complete 24 units in intensive English instruction during his first year of residence. The only exception to this rule is for students from abroad who are already competent in English but who require an intensive program of Japanese instruction before being able to take work effectively under Japanese professors. In addition to English the student elects one of his six general education courses during his first year. Three of the other five courses will normally be taken in the student's second year and two in his third year. Lectures in health and recreation and physical education exercises are required of all students in their first two years of residence. The following diagram illustrates the four-year program.

Students may major in natural science, social science, or the humanities. By selecting a general education course from his major field in his freshman year the student may pursue his major interest from the very beginning of his four-year program. In his sophomore year, in addition to another general education course in his

4th year	Area Major 26		Elective 6 units
3rd year	General Education 12 units	Area Major 14 units	Elective 6 units
2nd year	General Education 18 units		Area Major 12 units
1st year	General Educ. 6 units	English Language and Literature 24 units	P.E. 2

major field he can take 12 units in specialized courses in his area major. In the last two years, of course, the student can concentrate his attention upon his major interest as much as he likes. The content of the major itself may be either broad or highly specialized, depending upon the future plans of the student. Since most of our students are preparing for leadership positions rather than highly technical appointments it is likely that most students will choose to complete their majors from various related academic disciplines rather than concentrating all of their time in one.

Both lecture and discussion techniques are employed in most courses. In a typical general education course the students all meet together twice a week for lecture sessions. In the third period of the week they are divided into discussion groups of from 16 to 20 students each in order to consider together the implications of the material which has been presented in the lecture. Some courses lend themselves well to laboratory work. Small

groups of students meet together in laboratory sections in the natural sciences and in certain aspects of the humanities and the English program as well. In the humanities special music listening periods are provided as well as special opportunities to look at accurate reproductions of famous works of art. Similarly small drill sections are provided in English instruction and the students have individual use of tape recorders in order that they can hear and improve their own intonation of difficult English words.

Needless to say, this type of instruction demands a low ratio of students to faculty. The faculty at present contains 27 full-time instructors and 8 full-time assistants. In addition there are 9 part-time lecturers and 2 part-time assistants. Approximately one-half of the full-time instructors are from overseas, and the great majority of the native instructors have studied abroad. The foreign instructors stem from various national groups and were born in seven different countries. There is truly an international faculty.

A Christian University

Christianity pervades the life of the entire institution. Since all full-time members of the faculty are Christians the students have abundant opportunities to observe practical Christianity in action. Christianity also pervades all parts of the curriculum—the “secular” part as well as the specific courses in Christianity. The required

general education courses in the humanities include extensive sections on Christianity taught by such well-known scholars as Professors Kanda and Iino and by such recognized authorities from abroad as Dr. Emil Brunner, but the sections of the courses dealing with philosophy, literature, art and music are also taught from a distinctly Christian perspective. The same is true of the general education courses in the natural and social sciences. Indeed, the Christian emphasis in these courses may well constitute one of the most significant contributions ICU can make to these students.

A well-organized midweek chapel service is the pivotal point of the activity of the entire student body. On Sunday mornings some students participate as instructors in the Sunday School which serves about 200 children of the community while other students engage in similar activity in various Sunday Schools in other parts of Tokyo. Following the ICU Sunday School hour, students, faculty, and members of the community gather together for a worship service. A large number of the faculty members have contributed to this service as speakers. In addition, student religious leadership has been organized and the faculty has fostered and contributed to a number of informal religious meetings. Three different Bible study groups are meeting regularly each week under the instruction of regular members of the faculty. Smaller informal Bible study and prayer groups play a significant part in the lives of some of the students.

Campus Development

During the past year the large fireproof University Hall was completed and an effective heating plant installed. Class rooms, laboratories, lecture halls, library, faculty and administrative offices are all efficiently housed in this building. Six faculty apartments and four faculty homes have already been completed and more are soon to be underway. A temporary dormitory housing 22 men has been in use for a number of months and construction will begin shortly on two men's units capable of housing 130 men and a women's dormitory for 50 women. Until these new dormitories have been completed students are being housed in suitable quarters having convenient transportation facilities to the campus.

A total of nearly 30,000 volumes has already been acquired for the open stack of the library and orders are being placed which rapidly will increase these holdings.

Fees and Scholarships

Outside of the ¥ 200 application fee, the ¥ 2,000 admissions fee, and the ¥ 1,200 initial health examination required of all new students, students are subject only to the ¥ 15,000 per semester comprehensive fee. This means that there are no special fees for registration, for student activities, for the library or laboratory instruction in science courses. All of these fees have been combined with the tuition fee in one inclusive general fee. Recog-

nizing that many highly qualified young people may be financially unable to pay even this fee, however, approximately 70 part and full tuition scholarship grants have been provided and an active student "arbeit" program is in operation. Room and board at the ICU dormitory costs the student ¥ 4,500 each month, but the rates in the new dormitories may be somewhat higher.

Graduate Schools

Graduate schools ordinarily engage in three types of functions: research, service, and instruction. A recent decision by the *Mombusho* to enforce the regulation barring an institution from offering graduate work until its four-year undergraduate program of instruction is in full operation has necessitated postponement of the function of instruction. The remaining two functions, however, are already underway on the ICU campus in the Educational Research Institute, the Nutrition Research Institute and the Rural Welfare Research Institute. Participants in these institutes are also receiving valuable educational experiences, although it is not possible at the present time to grant graduate credit for the work completed.

SOCIAL WORK

by Esther B. Rhoads

Social work in Japan has continued to show steady improvement during the year 1952 but all programs have been handicapped by lack of funds and trained leadership. Budgets for public assistance although far from adequate have been increased and the better economic conditions of the country have been reflected in welfare institutions. The Community Chest surpassed its goal of Y 118,398,000—more than it ever raised before, but the number of registered welfare agencies is increasing year by year (600 new institutions registered in 1952) so that the grant from the Community Chest to a given institution has actually decreased.

The two government schools of social work have graduated 453 students in the last few years and several hundred social workers have availed themselves of the short courses offered. Courses in social work are being offered by a greater number of colleges and universities.

As one visits various welfare institutions one is impressed with the improved health especially of children and with the dedication and clear sense of direction of the staff in charge. Out of the postwar confusion each institution is emerging with definite jobs and aims.

More volunteers are giving time, money and materials

to help social work programs. Students, women's clubs, work camps, all make their contribution. Army units under the leadership of chaplains have rendered valuable service in renovating buildings, providing clothing, and planning good times for children.

Social work institutions fall into many categories. Japan has some excellent institutions stressing infant care, including pre-natal care, well-baby clinics, milk stations, medical care and hospitalization for sick babies, infant homes for orphans and those whose parents because of illness are unable to care for their babies. The Boshi Aikukai, Moriokacho, Minato-ku, Tokyo, is an outstanding example of an organization covering all phases of infant care. Branch hospitals and extension work extend the influence of this program.

Day Nurseries are listed as numbering 5,583 with 502,345 children under their care. Most of the mothers are working. Some of the nurseries have a section for infants such as the Kobokwan, Terajima-machi, Sumida-ku, Tokyo, but most of them concentrate on children 3-6 years of age.

Other Children's Institutions, numbering about 1,800, include:

- (1) orphanages
- (2) homes of correction
- (3) institutions caring for handicapped
 - (a) blind
 - (b) deaf

- (c) mentally retarded
- (d) those maimed by infantile paralysis or other disease, by accident or by spastic condition.

Some incipient T.B. students and other weak children are cared for in special schools at the seashore.

Junior Delinquents of a more serious nature are cared for in separate institutions. The Ministry of Welfare aids those institutions caring for street-girls. Care of prisoners who cannot find work after their release is receiving increased attention by both public and private agencies.

Among the institutions caring for **adults** are those offering training for the handicapped, care for the aged and mentally incapable. Most large cities have a "poor house" or hostel for *furōnin* where the indigent can find shelter pending assignment to another institution or the resumption of self-support.

Medical work covers a whole network of hospitals, public and private, with aid offered to the needy. (This aid is usually largely financed by public assistance and social insurance.)

Public Health continues vigorous programs of education and combats diseases and epidemics by providing inoculation and X-ray examinations either free or at nominal prices. Medical social workers and health centers are increasing.

Tuberculosis is decreasing slightly, but sanatoria are full to overflowing, which means that patients are leaving

their homes more willingly. Statistics show an increasing percentage of patients being returned to regular work. However, out of an estimated $1\frac{1}{2}$ millions with T.B. only 136,000 are in sanatoria. If all active T.B. patients could be separated from other members of the family the spread of the disease would be greatly retarded.

Leprosy is well segregated with about 10,000 patients in sanatoria.

But in spite of the somewhat improved conditions social care is still most inadequate. Budgets are too small. One has to remember that the national standard of living is low. Recently Governor Yasui of Tokyo reminded the LARA representatives that although the population of New York and Tokyo are almost equal, Tokyo's budget is just $\frac{1}{10}$ of that of New York City. We need to remember this as we bump over poorly paved roads to visit the drab grey institutions with their worn, dirty bedding, lack of sheets, and patched clothes.

Public assistance provides less than ¥ 100 a day. This is just about 25 cents in American money. It is obvious that the greatest care is necessary to maintain even a basic diet, and that almost nothing is left for buildings, clothing, fuel, and other essentials.

The LARA program officially came to an end in August, 1952, when the last supplies left the Yokohama warehouse. During the six years, 1946-1952, LARA imported about eleven million dollars worth of supplies:

Food.....25,220,149 lbs.

Clothing	5,863,400 lbs.
Medicine.....	170,367 lbs.
Shoes	662,289 lbs.
Soap.....	321,955 lbs.
Yarn goods	301,830 lbs.
Cotton.....	444,276 lbs.
Other items	492,856 lbs.

of which 1,775,048 lbs. arrived during 1952.

The LARA representatives are very conscious of the continuing need and are glad to report that a plan is being worked out whereby Church World Service, the American Friends Service Committee, and Catholic Welfare will be licensed to import relief supplies for use in welfare institutions, the cost of ocean freight, insurance, and distribution to be borne by the recipients (prefectural budgets or the institution).

Expressions of appreciation have continued. Dr. G. Ernest Bott's death in March was a great loss to the program and the deluge of flowers and other expressions of sympathy helped all to realize what a great contribution he had made to social work and social workers throughout Japan.

As the LARA program came to an end in the summer, a national "Thank You Meeting" was held in Hibiya Hall with nearly 3,000 social workers and representative orphans and other recipients of LARA supplies gathered to express their deep appreciation. All the speakers, from Prince Takamatsu and the top government officials down to the

smallest orphans. stressed the deep impression which LARA has made as an expression of the spirit of love and human brotherhood, transcending distance and war memories. The Christian movement has a right to be proud of this contribution to social work in Japan.

The Protestant churches have supported more than 350 welfare projects:

Settlements	15
Child care	201
Mother & children's hostels	22
Reform schools	14
Clinics.....	31
Sanatoria	15
Schools for handicapped	21

with hostels for ex-prisoners, homes for the aged, and other special programs making up the total list.

Many of these institutions are excellent, but others because of lack of adequate support are not meeting average standards. The Christian staff members are outstanding. The churches must back these dedicated workers more fully and place more of our Christian institutions in positions of leadership.

CHRISTIAN CHILDREN'S FUND, INC.

by Seiji Giga

Christian Children's Fund, Inc., during 1952 established a permanent place for itself in the Christian social welfare scene of Japan. Where many social welfare programs were discontinued with the end of the food and clothing emergencies, C. C. F. expanded its work to aid Christian Homes in meeting the continuing needs of orphaned children.

Christian Children's Fund, Incorporated, is a world-wide orphan-assisting organization with headquarters in Richmond, Virginia, U. S. A., and is a member of the National Council of the Churches of Christ in the U. S. A. Parentless children in Christian child-welfare institutions of 23 countries throughout the free world are receiving financial and material support through the kind heartedness of "sponsors" in North America who contribute through C. C. F. These "sponsors" undertake to provide for the partial support of individual children in Christian orphanages in Japan, Okinawa, Formosa, Philippines, Hong Kong, Siam, India, Pakistan, Jordan, Lebanon, Italy, West Germany, Finland, Brazil, and other countries. These "unofficial long-range adoptions" mean that the child and his sponsor also exchange letters, photographs, Christmas greetings and gifts. Many sponsors

regard these children as their own.

Dr. J. Calvitt Clarke, the founder and director of Christian Children's Fund, Inc.'s international organization, visited Japan in the summer of this year. The result of this trip was a decision by Dr. Clarke to expand C. C. F.'s work by another 400 adoptions. Thus a total of 39 Homes and 2,500 children will receive C. C. F. help during 1953.

Mrs. Clarke, who shares with her husband the task of making the all-important appeals from the main offices in Richmond, Va., accompanied Dr. Clarke, Rev. V. J. R. Mills, Overseas Director, Mr. Lloyd Graham of the Japan committee, and Mr. Seiji Giga on the 5-day trip. All Homes in Tokyo were visited as were those in the Osaka-Kyoto area and the *Ji Ai En* and *Ji Ai Mura* model C. C. F. Homes near Kumamoto, Kyushu.

Highlights of the year included the recognition Christian Children's Fund, Inc., received as a qualified juridical person (*shakai fukushi hojin*) under the Social Welfare Act of the Japanese government. Also financial reports sent from each of the Homes affiliated with C. C. F. showed that Christian Children's Fund, Inc., is helping the affiliated orphanages more than any agency except the government itself. Nearly 15 per cent of the total financial aid received by these homes during 1952 came from C. C. F. This exceeded aid from the Community Chest and other organizations.

In November four leading government social welfare

officials met with members of the Japan C. C. F. committee and Mr. Mills. They were Mr. Masami Takada, Chief of the Child Welfare Bureau of the Social Welfare Bureau of the Welfare Ministry; Mr. Kan Tsuruta, Chief of the Social Welfare Institution Section; Mr. Yasuo Tsujimura of the Child Welfare Section, and Mr. Teiji Watanabe of the Social Institution Section. The officials again expressed their thanks for LARA's aid to orphanages and offered their appreciation for C. C. F.'s aid with the hope that this would be a continuing project. Mr. Takada stated that C. C. F. seemed to be taking up where LARA left off in 1952 and that C. C. F. was now the largest single private welfare agency serving Japan.

The second annual C. C. F. superintendents' conference was held Nov. 18 and 19 at Yugawara. Representatives from all Homes attended to seek answers to common problems and to share successful methods. The government sent one of its child welfare experts. The Overseas Director, Mr. Mills, just returned from a 3-week tour of C. C. F. Homes in Korea, gave the main address on the subject "Practical Methods in Institutions," a subject requested by the superintendents and committee members. Also, at the conference plans were discussed for the Ernest E. Bott Memorial Home to be constructed somewhere in the Tokyo area in 1953. (C. C. F., at the recommendation of D. Clarke, M. Mills and the Japan committee, will build a model home for children and for the training of social welfare workers. The Home will be

dedicated to Dr. Bott, former chairman of the Japan C. C. F. committee and director of LARA who passed away in 1952.)

The chaplains of the Far East Command took special interest in Christian Children's Fund, Inc., during 1952. At the *Ai Rin Dan* social settlement near Ueno, Tokyo, more than 100 chaplains from all branches of the United States Armed Forces were briefed at their own request on the work of C. C. F. They were also shown through the *Ai Rin Dan*, a C. C. F.-affiliated Home.

Near the end of the year Chaplain (Lt. Col.) Rutan, Deputy Chief Chaplain of the U. S. Far East Air Forces, announced that a special fund was being raised by the Air Force for Eurasian babies. The fund committee selected Christian Children's Fund, Inc., as the Protestant agency to receive money thus raised. The Japan committee of C. C. F. agreed to distribute the funds equitably to all Homes caring for children of European-Asian descent.

Collier's magazine focused considerable attention on the work of Christian Children's Fund, Inc., in Japan in an article on occupation babies. In referring to the problem of caring for children of mixed blood, *Collier's* presented C. C. F.'s plan to have the children adopted into American homes. This resulted in a flood of letters from America to the Richmond and Hong Kong offices requesting legal adoption. By year's end, however, the legal barriers for adoption into America were as high

as ever. C. C. F. sought to help in the interim, or as long as needed, with Eurasian babies in its Japan Homes by stepping up its "adoption-by-proxy" system.

Eurasian children, though stealing the publicity spotlight, were not the only concern of Christian Children's Fund, Inc., in Japan. C. C. F. continued to focus its attention on parentless children, whatever their race or background. It increased its efforts to build men and women through four-fold development by giving each boy and girl a sturdy body, an informed mind, trained hands and, above all, a Christian character. It continued to build its work on the words of the Lord Jesus: "Forbid them not, for of such is the Kingdom of Heaven."

CHRISTIAN LITERATURE

by Norimichi Ebisawa

Isaiah said "Prepare ye—a highway for our God". One of the best known ways to prepare the highway is by evangelism through literature. Literature evangelism, planned systematically on a world-wide scale, started at the Madras Conference. "The Christian Movement must speak through the writers and editors of books, pamphlets and periodicals to an endless circle of students and readers in the world's many and varied tongues. God grant it may come to pass," say the "Findings" of the Conference.

The epoch-making event in our history of literature evangelism was the visit of Dr. Ralph E. Diffendorfer who was the chairman of the Overseas Literature Department of the International Missionary Council.

In the spring of 1949 a national convention on Christian publications was held under the auspices of the National Christian Council at Yumoto, Hakone. Dr. Diffendorfer was present as our guest and advisor. The Commission on Christian Literature was set up in the NCC as the result of this conference.

There were, of course, many Christian publishers who resumed publication after the war but almost all of them were very very short of both funds and staff. The large

subsidy which came from abroad under the so-called "Diffendorfer plan" stimulated the production of literature and helped tide Christian publishers across this crisis.

Our Commission edited and issued 30,000 copies of "100 Favorite Hymns" and much other literature, ranging from two types of leaflets printing 30,000 copies each to the 600 page "Religious Liberty" by Dr. Searle Bates which was translated into Japanese by Rev. Akira Ebisawa. Even bigger than that, in fact larger than any book printed by the secular press, was a revised edition of the Complete Bible Dictionary totalling 1,600 pages, published by the Shinkyō Shuppansha with the help of a subsidy from our Commission.

It was unforgettably good fortune for us to have Dr. Floyd Shacklock come as an advisor and leader for our literature work. By his constant encouragement the work of our Commission grew in organization and procedure, and in 1951 our plans began to bear much fruit. The following are some of the books published that year:

1. Second edition of "100 Favorite Hymns"
2. Translation of "The Big Fisherman" by Douglas
3. Translation of "The King Nobody Wanted" by Langford
4. Translation of "His Name is Jesus" by Klein
5. First volume of "Children's Prayers" with pictures, compiled by our Children's Literature Committee.

We have been cooperating with the two Christian magazines: "New Age", a monthly for city people, and "Noson" (Village), a monthly for rural folk. Both of them now have five years of history as they started immediately after the war, though there have been some changes in form of publication. "New Age", edited since the spring of 1952 by Mrs. H. Muraoka (a famous Christian writer), is winning increasing popularity. It has been very difficult to work up the circulation of "Noson" among the rural people. But from the April, 1953, issue Dr. T. Kagawa will become the editor-in-chief with his fellow rural workers to help him. We expect that a new impetus will be given to our publication for the rural areas by this change in the staff of the "Noson" editorial board.

As the "Diffendorfer plan" was for two years beginning in 1950, Dr. Shacklock suggested that we nominate a special committee to make a three-year plan beginning in 1952. We called this the "Shacklock plan". After the plan was approved by the sponsoring committees, we nominated many special committees to activate it as follows:

- 1) The Theology and Classics Committee, which is to edit a Classics Series of 15 volumes and 12 vols. of a series on practical Christianity.
- 2) The Devotional and Evangelistic Literature Committee, which is to edit 12 vols. of a "Christian Library Series", a series of 12 leaflets, a collection

of sermons, and stories of Japanese Christian experience.

- 3) The Student and Youth Committee, which is translating some of the Hazen Book Series and editing 6 vols. of a Christian Youth Library.
- 4) Children's Literature Committee, which is editing 4 vols. of children's prayers with pictures, 12 vols. of a Children's Library, and a biographical series of 12 volumes.
- 5) The Kamishibai Committee, which is planning to illustrate 6 sets of Jesus' parables for kindergarten children, 6 sets of Old Testament stories for primary classes, and 6 sets of famous Christian stories for junior classes.
- 6) Two magazine committees: for "New Age" and "Noson".
- 7) A Concordance Committee, organized very recently, which is going to edit a new concordance for the new translation of the Japanese Bible upon which the Revision Committee of the Japan Bible Society is now working.

Many good projects have been discussed, studied, and proposed by the various committees. When approved by the Planning and Business Committee and the Board of Directors, the Secretary undertakes to arrange for them to be printed.

Besides the committee work, we helped to form and advise two new organizations. One is the Christian

Publishers Association which was organized to promote fellowship among them and to stimulate interest in evangelistic literature. They now have about 20 members. The other new group is the Christian Writers Association which was organized to discover and encourage new writers and to pool knowledge and techniques for production of better Christian literature. They have about 30 members. At their monthly meetings one or two of the members give talks on their special field of writing.

In 1952 we cooperated with such publishers as the Kyobunkwan, the Shinkyō Shuppansha and others to bring out the following books:

- 1) A series of "Lectures on Christianity"—10 pamphlets.
- 2) 3rd edition of "100 Favorite Hymns"—20,000 copies.
- 3) "Beginnings of Christianity" by Craig—a large volume of 470 pages in A5 size—1,000 copies.
- 4) "The Bible" by Walter Bowie—3,000 copies.
- 5) "The Christian Answer" by Sweazy—5,000 copies.
- 6) "The New Bible Dictionary"—pocket size, 700 pages—12,000 copies.
- 7) "The Valley of the Shadow" by Hans Lilje—2,000 copies.
- 8) "Guiding Children in Christian Growth" by Mary A. Jones,—1,000 copies.
- 9) "The Resurrection of the Dead" by Karl Barth—2,000 copies.

- 10) "The Man Christ Jesus" by John Knox—1,000 copies.
- 11) "How to Read the Bible" by B. Sekine—300 pages in pocket size—7,000 copies.

Under original writings we printed six new leaflets for distribution evangelism, the titles and authors of which are as follows:

- 1) "What is the Church?" by Mrs. H. Hasegawa
- 2) "The Lord's Prayer" by Rev. M. Uchizumi
- 3) "What is God?" by Rev. S. Nishida
- 4) "The Holy Sabbath" by Rev. K. Imai
- 5) "What is Faith?" by Prof. A. Tasaka
- 6) "Power to Live By" by Rev. S. Watanabe

We printed 30,000 copies of each of these pamphlets. The price is ¥150 per 100 copies.

The first set of our *kamishibai* series came out in December. It is beautifully written and clearly printed. The story is that of "The Lost Sheep", and is adapted by Miss N. Miyoshi. A small pamphlet of quotations from the three books of Dr. Stanley Jones was compiled and 40,000 copies were printed. This is to be used by the regional committee of the Japan evangelistic campaign for preliminary publicity.

There are three commentary series in process at present. All of them are non-profit and indeed "sacrificial" publications. One is a series of commentaries on the Old Testament to be edited by the Japan Bible Commentary Committee and published by the Kyobunkwan.

The third volume, Ezekiel, by Prof. Yamazaki, was published in A5 size, 600 pages, in September, 1952. The others are on the New Testament; the first one is edited by the Council of Cooperation and published by the Kyobunkwan. Four volumes have come out this year: 1st Corinthians, John, 1st and 2nd Thessalonians, Timothy and Titus. The second project is edited and published by the Shinkyō Shuppansha. They issued three volumes, 1st Corinthians, Romans, and the Synoptic Gospels in 1952.

One of the bigger works was the publication of the New Testament, newly translated into colloquial Japanese by Dr. Kagawa, Rev. Watase, and Mr. Muto. 10,000 copies were printed for the first edition by the Christian Weekly Press, and the edition was sold out almost immediately. The second edition of 10,000 copies is already off the press.

Publication of Christian literature has made steady progress month by month and year by year. Even the secular firms are accepting contracts for Christian publications willingly. We all look forward to increasingly good publications of books and pamphlets in the coming years through the advice and cooperation of the Literature Commission of the NCC of Japan. We confidently believe that our Lord will guide us also in this field of literature publication for the evangelism of Japan.

Some of the better and more important publications of 1952 are listed here for missionary reference.

RELIGIOUS THOUGHT

Author	Title	Price	Publisher
A. Mori	Modern Man and Religion	Y100	Kaname Shobo
A. Morrison	Man Does Not Stand Alone	Y100	YMCA
L. Richards	Christian Pacifism	Y140	Shinkyō
H. Kuwata	Outline of Christian Theology	Y550	Shinkyō
E. Troeltsch	Augustin, die Christliche Antike	Y130	Shinkyō
K. Barth	Evangelium und Gesetz	Y120	Shinkyō
T. Miyamoto	The Truth of the Gospel	Y120	Shinkyō
Y. Shimizu	Modern Problems and Protestantism	Y 60	Jordan
S. Ozaki	Justification and Purification	Y 25	Jordan
H. Kuwata	Lectures on Christianity Vol. 1-10, each	Y220	Shinkyō
S. Ozaki	Christian Doctrine	Y420	Jordan
K. Heim	Wesen der Christentums	Y180	Zamakobo
L. Tolstoi	Essentials of Christianity	Y200	Sogeisha
W. M. Horton	Can Christianity Save Civilization?	Y240	Shakaishiso
K. Takabe	Religion and the Goals of Science	Y 80	Natsumesha
Y. Shimizu	The Nature of Protestantism	Y 18	Jordan
K. Barth	The Resurrection of the Dead	Y250	Fukkatsusha
J. Ishii	Study of Schleiermacher	Y120	Shinkyō

DEVOTIONAL & EVANGELISTIC

Author	Title	Price	Publisher
G. E. Sweazy	Christian Answer	Y 60	Kyodan
T. Kagawa	The Solution of Human Suffering	Y150	Goto Shoin
M. Takemori	Selected Sermons of Calvin	¥290	Shinkyō
G. Yamamuro	Comfort for the Sickbed	Y 35	Salvation Army
K. Hilty	Secret of Power	Y100	San-ichi Shoten
W. Goulooze	Victory Over Suffering	Y130	Kyodan
K. Mori	What is the Gospel	Y 30	Bunsho Dendokai
NCC	Handbook on Visitation Evangelism	Y 50	NCC
T. Yanaibara	Primer on Christianity	Y 90	Kadokawa
Z. Hidaka	Guide to Prayer	Y 60	Kyodan
A. Hiyane	Textbook on Christianity	Y150	Ikeda Shobo
T. Kagawa	Thankfulness to God for His Redemptive Love	Y 50	Kirisuto Shimbun
C. A. Logan	God's Comfort	Y 65	Tomoshibisha
A. Murota	To a Suffering Friend	Y 25	San-ichi Shoten
Y. Yamamoto	Faith and Life	Y150	Shinkyō
Z. Hidaka	Guide to Faith	Y 60	Kyodan
Z. Hinohara	Building Our Faith	Y 50	Kyodan
	Augsburg Confession	Y100	Lutheran Press

LIFE STORIES

J. Kodama	Life Story of Mr. Hale	Y120	Tomoshibisha
Busset	Jesus	Y 40	Iwanami
Moriac	Life of Jesus	Y 90	Shinchosha
R. Kamegaya	From Buddha to Christ	Y100	Fukuinkan

Author	Title	Price	Publisher
S. Iwabune	From Communist to Christianity	Y 40	Kyodan
E. Kashiwai	Autobiography of Paul	Y 80	Shinkyō
H. Lilje	Valley of the Shadow	Y 180	Lutheran Press
F. Fujiwara	Light of the Star	Y 190	Tomoshibisha
B. Yamamuro	Collection of Gunpei Yamamuro's Writings	Y 450	Kyobunkwan
J. Knox	The Man Christ Jesus	Y 120	Kyobunkwan

BIBLE STUDY

T. Matsumoto	1st Corinthians	Y 350	Shinkyō
M. Sekine	How to Read the Old Testament	Y 60	San-ichi Shoten
H. Uematsu	Women in the O. T.	Y 80	Shinyakusha
M. Sekine	Galatians	Y 75	San-ichi Shoten
M. Luther	On the Psalm 82	Y 60	Lutheran Press
S. Murata	Romans	Y 390	Yuai Shobo
K. Barth	Romans (Vol. 1)	Y 650	Kadokawa
S. Yamaga	Romans	Y 300	Shinkyō
Y. Kumano	N. T. Commentary (1)	Y 450	Shinkyō
H. Terada	How to Read & Study the Bible	Y 50	Seitōsha
T. Kagawa	Story of the Bible	Y 170	Kaname
W. R. Bowie	The Bible	Y 80	YMCA
T. Matsushita	1st Corinthians	Y 220	Kyobunkwan
K. Matsumura	St. John	Y 320	Kyobunkwan
K. Kumano	1st & 2nd Thessalonians	Y 170	Kyobunkwan
T. Yamazaki	Ezekiel	Y 600	Kyobunkwan
T. Harano	St. Mark	Y 280	Kyobunkwan

Author	Title	Price	Publisher
M. Suzuki	1st & 2nd Timothy, Titus	¥200	Kyobunkwan

HISTORY

A. Ebisawa	History of Religions in Japan	¥ 60	Natsumesha
Z. Watanabe	History of the Israelites	¥140	Kyodan
Z. Watanabe	History of Israel's Literature	¥160	Kyodan
M. Sekine	History of Religious Culture in Israel	¥250	Iwanami
Y. Sasabuchi	Christianity and Modern Literature	¥ 80	Natsumesha
R. Yamauchi	On the Church Year	¥ 35	Lutheran Press
C. T. Craig	Beginnings of Christianity	¥300	Kyobunkwan

EDUCATION

H. Hasegawa	A. B. C. of Child Care	¥ 60	Kyodan
M. A. Johns	Guiding Children in Christian Growth	¥150	Kyobunkwan
M. Fujita	Following Jesus	¥100	JCCE
M. Fujita	Jesus Taught Like This	¥100	JCCE
M. Fujita	People Called by God	¥ 50	JCCE
H. Hasegawa	Marriage and the Home	¥ 50	Kyodan
K. Hata	The Joy of Giving	¥ 30	C. Endeavor
S. Tsugawa	The Fountain of Hymns(1)	¥ 50	Kyodan
N. Noguchi	Religious Dramas	¥ 60	Kirisuto Toshō
M. Mizuno	Let's Sing	¥ 50	Kyodan
C. Ariga	Manners for Good Children	¥ 80	Michael-sha
S. Koide	The Hill of Jerusalem	¥180	Maki Shoten

Author	Title	Price	Publisher
K. Yazaki	Teachings of Christianity	Y 35	Michael-sha
C. Ariga	Christmas Carols	Y 20	Michael-sha
Y. Nishizaka	Jesus the Child	Y 80	Shinkyō
Tolstoi	A Bible for Children	Y130	Sogeisha
L. Kendall	Children's Prayer Book	Y 50	Kyodan
F. Fukatsu	Insects Fly Too	Y 80	Michael-sha
H. Niebuhr	The One Story	Y160	Shinkyō
T. Yamamura	Bible Story	Y130	Akane Shobo
K. Uesawa	Famous Christian Legends	Y220	Chuo Shuppan
K. Uesawa	Picture Bible 1	Y120	Kirisutokyo Tosho
"	Picture Bible 2	Y 50	" "
T. Nishizaka	The Boy Jesus	Y 50	Shinkyō
E. H. Porter	Book of Joy 1	Y150	Chuokoron
"	Book of Joy 2	Y140	"
"	Pollyanna	Y250	Kyobunkwan

PART II
ORGANS OF PROTESTANT
COOPERATION

**THE UNITED CHURCH OF CHRIST
IN JAPAN AND ITS RELATIONSHIPS**

by Darley Downs

I am asked to give briefly a clear picture of the Kyodan organization and structure and its relationship to the cooperating mission boards and to other Christian organizations in Japan. As numerous previous articles in the Yearbook have indicated, the United Church of Christ in Japan, commonly called the Kyodan, is the result of the union of over 30 separate denominations effected in 1940 and 1941. It is impossible for anyone really to determine how much this union was a result of governmental and nationalistic pressures and how much a result of the original desire of Christians to get together. It is certainly foolish to attribute the union exclusively to either. The best evidence of the basic vitality of the union is the fact that it has so largely survived the complete lifting of all government and nationalistic pressures for union.

The Lutheran, Anglican, Nazarene, and Free Methodist

churches have withdrawn. A little over one quarter of former Presbyterian-Reformed churches have withdrawn. Fewer than half of the former Baptist churches withdrew, although the subsequent growth makes the number of such churches greater than the number of former Baptist churches remaining in the Kyodan. A number of the congregations of the Evangelical Alliance churches have withdrawn. Possibly 10 or 15 percent of the former Holiness churches withdrew and are now existing in at least three separate denominations. Nevertheless probably 62 or 63 percent of the total Protestant church membership of Japan is still in the Kyodan.

It is not commonly recognized how great sacrifices have been made by the uniting churches in the interest of unity. It seems to be thought in America that the chief sacrifices have been made by the churches having a congregational type of polity, particularly Congregational-Christian, Baptist and Disciples. Actually the greatest surrender of established polity was on the part of the great Methodist and Presbyterian-Reformed groups. The polity of the Kyodan is far closer to the congregational type than to either Methodist or Presbyterian-Reformed. The former Methodists cannot be blamed for looking back on the efficiency of their episcopal system of ministerial placement and general church government with a good deal of regret as they see how slowly and inefficiently the organization of the Kyodan functions in these fields.

The Presbyterian-Reformed group has made substantial concessions in the matter of polity but more in the matter of creed. The fact that the Kyodan officially states that it confesses and celebrates (*kokuhaku* and *sanbisuru*) the Apostles' Creed is far less satisfactory to many of the Presbyterian-Reformed group than the simple but definite creed that was formerly accepted by all its ministers and church members. It is true that the last General Assembly accepted for study a preamble to the Apostles' Creed, but that has not yet been adopted by the Kyodan.

The supreme governing body of the Kyodan is its General Assembly which meets biennially and is composed of equal numbers of lay and ministerial delegates elected on the basis of membership by the various districts of the Church. All the fundamental actions of the Church must be taken by the General Assembly. There is a Central Executive Committee consisting of 25 members who are elected by open ballot at the General Assembly, together with the moderator, vice-moderator and secretary. The chairmen of the various districts meet with the Central Committee. The last assembly formally provided for the election of two missionaries as observers, currently Dr. Paul Mayer and Miss Alice Cheney. The missionary secretaries of the Council of Cooperation and the Cooperative Evangelism Committees also sit as observers. This Central Executive Committee elects a smaller standing committee composed largely of members with residence

in the Tokyo area. The general committee meets three times a year, the smaller standing committee monthly or more often as needed.

At the General Assembly two years ago, fairly radical revision of the organizational set-up was adopted. Its basic purpose was decentralization. The headquarters departments were abolished and their functions turned over to the various districts whose number was reduced from 18 to 13. The place of the various administrative departments is taken by a number of special committees, the most important of which is the General (or coordinating) Evangelism Committee (Sogo Dendo Iin). It sets up the general plan of the whole church for evangelism and, in consultation with the Council of Cooperation, exercises general supervision over the use of domestic and foreign funds for evangelistic work.

Possibly the most important action at the 1952 General Assembly was the organization of the Home Missions Society (Naikoku Dendo Iin Kai). This is organized within and under the general direction of the General Evangelism Committee. It consists of one representative from each district and the chairman of the Kyodan Finance Committee together with 10 persons elected by the General Evangelism Committee. It raises funds from the churches and individual believers for the assistance of evangelistic work in churches which are not self-supporting. The other aspect of evangelism which is embodied in the Cooperative Evangelism Committee and which is also

within the general framework of the General Evangelism Committee will be discussed later.

The former departments of women's work, youth work, rural evangelism, and finance are replaced by special committees of the same names. These committees are no longer regarded as administrative departments but as planning agencies which send their proposals and plans to the districts for their use. However the Finance Committee does receive funds from the churches and boards and transmits them to districts or central offices and agencies.

With the organization of the Kyodan in 1940 and 1941, the American mission boards began to consider what the effect would be on their work in Japan and to plan for such cooperation with the united church as might prove possible. Even before the outbreak of the war 13 of the member boards of the former Foreign Missions Conference had agreed to a policy of cooperation. With the outbreak of the war, there were many former Japan missionaries and board secretaries who could hardly conceive of the possibility of resumption of missionary work in Japan for many years. Nevertheless, the FMC continued to call occasional meetings of the representatives of the boards working in Japan who had agreed to cooperate and certain more or less definite plans were made. With the surrender and the amazing report of the four representatives of the American churches who came to Japan in the fall of 1945, the Japan Committee began

vigorous study of the problem of cooperation with the church in Japan.

A committee of six experienced missionaries was sent to Japan early in 1946. They were specifically instructed neither to give the impression that the boards were trying to preserve the union or to dissolve it. They were instructed to avoid giving any impression that financial cooperation and cooperation in personnel would be available more abundantly to separated denominations or to a united church. It cannot be denied that each of the six original commissioners personally hoped that the union would survive, but it certainly cannot be rightfully asserted that they sought to exert any pressure to that end.

When by the summer of 1947 it became apparent that most of the churches which had gone into the union had determined to remain together, nearly all boards which were cooperating with these churches decided that a general cooperative organization should be effected in the United States and Canada to relieve the Kyodan of the difficulty and confusion of dealing with so many separate boards and groups of missionaries.

As a sequel to the deputation of four who came out immediately after the surrender, the Foreign Missions Conference sent out a deputation consisting of three official representatives of the Presbyterian Board, three of the Methodist Board, one from the Lutheran, one from the Northern Baptist and Mr. Henry G. Bovenkerk, later

secretary of the Interboard Committee for Christian Work in Japan, who acted as secretary of the deputation. The deputation was joined in Japan by missionaries representing the American Board (Congregational-Christian), the Disciples, the United Church of Canada, and the Episcopal churches. Various members of the deputation proceeded to all the principal centers of Japan for direct observation and conference with local Japanese Christian leaders; then for a solid week there was a meeting of missionaries and Japanese Christian leaders which for inclusiveness of representation and eminence of the individuals has hardly been equaled in Japanese history. Naturally since there were representatives of bodies which had already withdrawn from the Kyodan, discussions were not restricted to the Kyodan, and the first impetus for the reorganization of the National Christian Council can be said to have come from this meeting. Nevertheless, the presence of the representatives of most of the boards who had agreed to cooperate with the Kyodan was naturally taken advantage of for a meeting with Japanese leaders of the Kyodan. Here the preliminary drafts of an organization to be called the Interboard Committee for Christian Work in Japan, consisting of board representatives with a central office in New York, and of the Council of Cooperation which was to be the field agency, were presented. There were many who felt that it was unfortunate that the draft constitution for the Council of Cooperation was made in New York instead of being

initially drafted in Japan. Nevertheless, the general project was favorably received and the Kyodan appointed a special committee to study and revise the draft constitution of the Council of Cooperation. A number of important changes were made in the New York draft and the whole document was finally adopted.

Very early in the discussion it became apparent that if the boards really meant to take these documents seriously and refrain from the re-establishment of independent missions, some agency had to be set up to take their place. Therefore the constitution of the Interboard Missionary Field Committee was adopted. This committee consists of the missionary members of the Council of Cooperation together with the Field Treasurer, and its functions are restricted to the concern of the missionaries aside from their work, principally housing, health, and language study. The Council as originally set up consisted of 8 representatives of the Kyodan elected by it, with its moderator as an additional member and ex-officio chairman of the Council; eight representatives of the National Christian Education Association selected from its member schools related to the Kyodan; and eight missionaries technically elected by the Interboard Committee, but commonly agreed to be one from each of the denominations in America and Canada cooperating with the Kyodan, namely, American Board of Commissioners for Foreign Missions, Evangelical and Reformed Church, Evangelical United Brethren Church.

Division of Foreign Missions of the Methodist Church, Board of Foreign Missions of the Presbyterian Church in the U.S.A., Reformed Church in America, United Church of Canada, and United Christian Missionary Society (Disciples).

The Kyodan and the National Christian Education Association both showed their complete good faith and firm determination to make the new machinery work by selecting as eminent a group of men as could be found in either group as their first members of the Council. The first meeting of the Council was held at the Reinzaka Church on February 11, 1948. Mr. Akira Ebisawa and the writer were elected as executive secretaries. We were early confronted with problems of budget, but a whole series of problems of organization presented themselves also so that within the first 2 years 10 full meetings of the Council had been held. As the basic problems came nearer to solution and the members of the executive committee grew more and more familiar with the whole organization, general meetings became less frequent. Nevertheless, the last general meeting in April, 1953, was the 17th and the last meeting of the executive committee, March 6, 1953, was the 73rd.

Whatever else may be said about this experiment it cannot be denied that it has brought together for long and patient consideration of the basic problems of missionaries and the church the most eminent group of Japanese leaders so meeting in the history of the Chris-

tian movement. This in itself is a great achievement. It must be admitted that in the early days the Kyodan as a whole had only a vague idea, if any, of the organization, structure and functions of the Council, but the General Assembly in 1950 gave much more serious attention to the Council than ever before, and the amendments to its constitution and the election of its members constituted principal items on the agenda of the 1952 General Assembly.

It must be admitted that there has been, and continues to be, a minority of the ministers and an even smaller group of laymen who deplore the whole program of aid from America either in personnel or in money. However, the great majority of ministers and laymen welcome the cooperation and increasingly seem to approve the agencies which have been set up.

One of the first and most seriously considered problems appeared within the first few months. That is, while a central organization that seems to be capable of functioning with efficiency had been worked out, the evangelistic missionaries working in the country and small cities found themselves without their old missions to appeal to and without the more intimate connection with the Japanese church historically related to their respective missions, and so were rather frustrated and uncertain as to how to make relationships and carry on their work. The Council, with other specially invited Japanese leaders, had a long meeting at Yumoto, Hakone, in the summer of

1948 specifically to consider this problem. Some advocated the surrender of all missionary participation in the administration of the work of the Church and the putting of the sums available for missionaries' work completely into the hands of the Church. This was met by objections both from the missionaries and from many of the Japanese leaders.

The need for local planning by missionaries and Japanese was apparent. It was finally proposed that a special Cooperative Evangelism Committee should be set up with representatives from the Church and from the Council of Cooperation and with a series of such committees in the various districts of the Church. The district committees were to consist of five or more Japanese and three missionaries. The work and budgets of the missionaries in each district are given original consideration by the local CEC and the recommendations as to budgets and special projects go from the local CEC to the Council through the central CEC. Up to the last year or two, the number of evangelistic missionaries has been so small as to make it practically impossible to form a CEC in some districts consisting of evangelistic missionaries living in that district. From 1953 that will no longer be true of any of the 13 districts of the Kyodan.

The original organization of the Council of Cooperation provided for a "Church Section" and a "School Section", the former consisting of all the Kyodan members with four representatives of NCEA and six missionaries

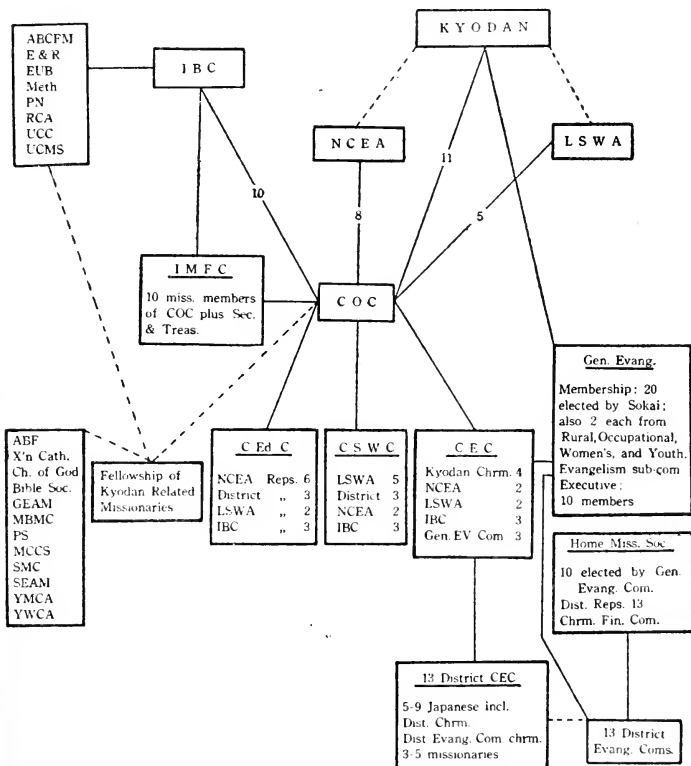
and the latter of the eight representatives of the NCEA with four representatives from the Kyodan and six missionaries. While a few significant meetings were held by the Church Section, with the development of the Cooperative Evangelism Committee it became apparent that the CEC was largely taking over the functions that had been assigned to the Church Section. In 1950, therefore, the constitution was revised and the two sections were abolished and their places taken by the Cooperative Evangelism Committee and the Cooperative Education Committee. The number of missionaries was reduced to three in each case and the total number of members was somewhat reduced. At the same time the General Assembly of 1950 made the change, already referred to, providing for greater centralization and setting up the General Evangelism Committee. The chairman of the General Evangelism Committee was made ex-officio a member of the central CEC.

As indicated above, with the organization of the Home Missions Society the problem arose of its relationship to CEC and vice versa. The Kyodan authorities insisted that there was no thought of setting up a new agency as the real Kyodan organ for evangelism. They provided that both the CEC and the Home Missions Society should be responsible to the General Evangelism Committee and they increased the number of its representatives on CEC from just the chairman to the chairman and two others.

The Home Missions Society is hardly beyond the

organization stage and funds are still scarce but the motive for its organization seems sound, and careful safeguards have been set up to prevent a cleavage between it and COC-CEC. Time alone will tell whether the Kyodan itself will survive and, if so, whether the agencies for cooperation with western mission boards will resist the inevitable tensions of the post-treaty years, but there seem to be ample grounds for hope. Success will require consecration, Christian forbearance and hard work both by Japanese and missionaries, but if these are lacking failure is pre-determined and deserved.

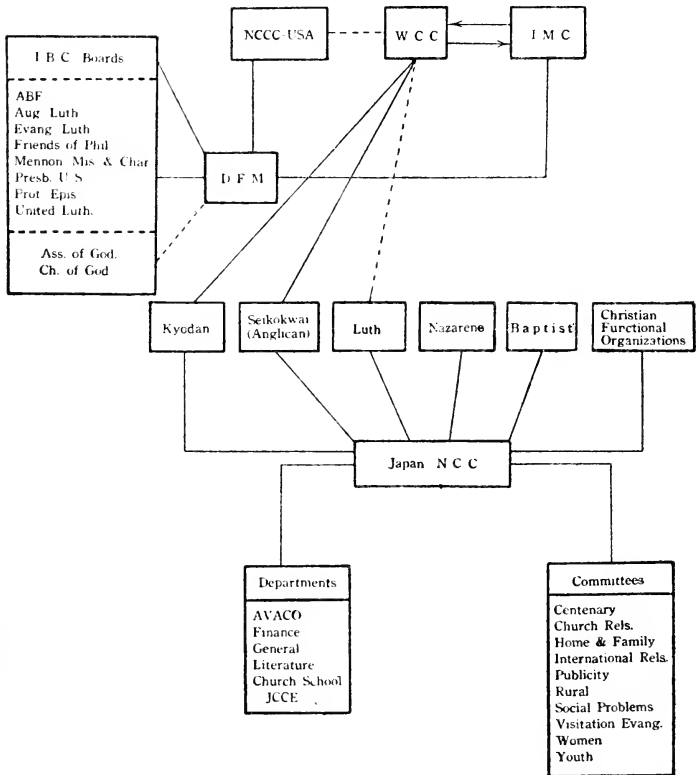
THE UNITED CHURCH OF CHRIST IN JAPAN AND ITS RELATIONSHIPS



- ABCFM: American Board of Commissioners for Foreign Missions
 ABF: American Baptist Foreign Mission Society
 BIBLE SOC: Bible Society
 CEC: Cooperative Evangelism Committee
 CEDC: Christian Education Committee
 COC: Council of Cooperation
 CSWC: Christian Social Work Committee
 Ch. of God: Church of God
 E&R: Evangelical & Reformed Church
 EUB: Evangelical United Brethren Church
 GEAM: German East Asia Mission
 IBC: Interboard Committee for Christian Work in Japan
 IMFC: Interboard Missionary Field Committee
 LSWA: League Social Work Association
 MBMC: Mennonite Board of Missions and Charities
 MCCS: Mission Covenant Church of Sweden
 Meth.: Methodist Church
 NCEA: National Christian Education Association
 PN: Presbyterian Church in the U. S. A.
 PS: Presbyterian Church in the U. S.
 RCA: Reformed Church in America
 SEAM: Swiss East Asia Mission
 SMC: Swedish Mission in China
 UCC: United Church of Canada
 UCMS: United Christian Missionary Society
 X'n Cath.: Christian Catholic Church
 YMCA: Young Men's Christian Association
 YWCA: Young Women's Christian Association

Some cooperate fully with the Kyodan. In other cases individual missionaries cooperate.

THE JAPAN NATIONAL CHRISTIAN COUNCIL AND ITS RELATIONSHIPS



THE NATIONAL CHRISTIAN COUNCIL OF JAPAN

by Akira Ebisawa

General Situation and Historical Background

The National Christian Council has been rising up to meet the rapidly changing situation of the country ever since its reorganization in 1948. Historically speaking, the Council was first organized in 1923 and continued to function until 1941 when the union of 34 Protestant denominations was consummated. Naturally the Council had to be disbanded at that time. However, the situation was changed after the close of the war when again it seemed necessary to have such an organ for the purpose of cooperation between the different denominations and Christian bodies. Thus the NCC was reorganized with five national denominations and ten national Christian organizations.

Gradually the need for cooperative enterprise for the common interests of Protestants came to be felt keenly in order to meet the challenge of the day, and increasingly the common tasks have been committed to the Council so that it is now a "going concern" discharging duties and responsibilities both in relation to constituencies and to international Christian organizations. The year 1952 was especially significant in the work of the Council as it was a time of special opportunity in

the history of our national life.

Activities Relative to the Ecumenical Movement

As the nation embarked upon a course of independence, now that the Peace Treaty became effective and the period of six years of occupation ended on April 24, 1952, the National Christian Council issued a statement of a "Message of Gratitude and Goodwill" which it sent to Christian organizations of various countries.

The national sentiment of the general public inevitably changed at this period, making it very difficult for our churches to meet the situation; the uprising of reactionary nationalism in both left and right wings directly began to affect the Christian movement in its relationship to all sorts of international problems.

In order for the Council to make clear the Christian viewpoint, its Commission on International Affairs which is comprised of prominent Christian statesmen, businessmen, diplomats and clergymen, made an intensive study and issued a statement which was adopted by the Fifth General Meeting in March, 1952, and sent to the NCC's of different countries requesting their cooperation in the problem of international peace.

International cooperation was greatly developed during the year not only with the churches of western Christendom but also with the Asian Christian churches.

Dr. Rajah B. Manikam, Joint Secretary to the WCC and the IMC, visited us in the early spring and opened

the way for a closer cooperation in the ecumenical movement. The Council was able to send three delegates to the Willingen Conference of the IMC in Germany that summer. By request and suggestion of Dr. Manikam the Council made an extensive research on the ecumenical study and submitted the reports to the Lucknow Study Conference. In December three delegates attended that Conference. Our youth delegation of eleven also attended the World Youth Conference at Travancore, India, in December.

Observance of special days also helped to promote the international consciousness of our Christians. The World Day of Prayer was observed on February 29, as in previous years, throughout the country under the auspices of the Women's Commission.

The World Communion Sunday was observed as an inter-church communion day on the first Sunday of October.

All these efforts of international cooperation brought home some new knowledge and experience among our churches in general.

Report on the Fundamental Policies for Evangelism

The Special Commission on Study of the Strategic Policies on Evangelism in Japan has made an extensive survey and an intensive study of that problem, and after two years efforts, the report on the "Fundamental Policies for Evangelism" was submitted to the Fifth General Meeting. (We regret that the whole report cannot be put into English except in its summarized form).

The Commission on Visitation Evangelism has continued both the study and the practice of visitation evangelism for the last two years. It has promoted a movement of this kind of evangelism among ministers and lay leaders.

The Commission on Family Life Movement is continuing its activities to create and encourage the Christian family life consciousness in order to meet the urgent needs of the day when the foundation of our traditional family system is undergoing a radical change.

The Commission on the Deaconess Movement

Dr. Paul Möller of the German Missionary Conference is staying among us to study and confer with our leaders as to how to launch that movement in cooperation with the German churches. Sisters under different sponsors are already in this country, and two others are on their way to Japan. The Commission is now studying how to organize this movement together with two woman doctors just returned from their study in Switzerland and Germany.

The Commission on Social Problem

This Commission has expressed the opinion of the NCC on vital issues and has given its attention chiefly to the problems of clemency for war criminals and Eurasian children. It has issued a statement requesting cooperation from American churches on the one hand and has also tried to establish certain facilities for solving these very difficult problems.

New Organizational Set-up

Hitherto NCC was considered as a mere liaison agency for council, but as the situation changed to call for common activities in the interests of the whole Christian community, two working departments were newly started for activities in Christian literature and audio-visual aid. Each department has its own board of directors with representatives of the constituencies to enlist the cooperation of the denominations and missions. The constitution was revised with the addition of a provision for receiving associate members for the purpose of cooperation with new missions and churches on the field.

Prospectus for the Centenary Movement

The one hundredth year of the opening of the Protestant missions in Japan will come in 1959, and a proposed plan to commemorate the Centenary was adopted at the General Meeting in March. The Commission on Preparations drafted the prospectus, dividing the plan into three sections:

1. Nationwide evangelistic campaign.
2. Work for commemoration, such as compilation and publication of Christian history.
3. Christian work to reach the nation through economic and social life.

The program is to mobilize all the Christian forces in this united movement, inviting cooperation of all the denominations and missions having work in Japan.

JAPAN COUNCIL OF CHRISTIAN EDUCATION

by Jonathan M. Fujita

There is still a need for full realization and understanding of Christian education throughout local churches. At times churches think that evangelism and Christian education are two different matters. However, they do not put much emphasis upon school operation and responsibility for it. We are at the stage of introducing its importance into the churches of Japan. This means that the JCCE must let all Japanese know the place of the church school activities and their importance in the Japanese Church and her future.

On the 2nd, 3rd and 4th of May, 1952, the fourth General Conference and Convention was held in Nagoya at Kinjo University. The theme for this meeting was "The Church School—where future Churchmen start." There were 402 delegates and 380 observers from 9 different denominations from all over Japan. The group was divided into 6 different study groups as follows:

1. How to train churchmen through church school activities.
2. How to create better relations between the church school and homes.
3. The future church of Japan and present church

school curriculum.

4. The mission of the church school in the community.
5. The place of audio-visual aids in church school education.
6. The Bible and church school teachers.

The highlight of this convention was the children's meeting which was held in the midst of rain. A total of 2,800 children gathered.

In the summer, the usual Church School Teachers' Training Conference was held near Karuizawa with attendance from 8 denominations, representing 7 nationalities besides the Japanese. The discussion leaders, main lecturers and other speakers totaled 22 for the group of 482 local church school teachers from all over Japan. Some came from Korea, Okinawa and Formosa. Among the leaders were Americans, British and Germans besides Japanese.

The theme was "The Place of the Bible in the Church School." The training period was divided into two different groups and was held for two nights and three days.

Christian Education Week was widely advertized as it was last year and was observed on a large scale from September 21st to the 28th. The motto was "Christ for the Home." We used radio, newspapers and an outdoor rally. "A Letter to Mother" written by Rev. Seishiro Iwamura was sent to parents. More than 18,000 copies

were distributed. It was written in everyday language so that non-Christian mothers could read the message without difficulty.

Three reasons for changing the status of JCCE in the near future are as follows:

1. Standpoint of ecumenical spirit and practice.
2. Wider and better services throughout Japan with the moral support of various denominations.
3. Stabilization of financial problems.

The JCCE took final steps to be merged into the NCC effective April, 1953. JCCE will not be an organization by itself, but will supply vital strength to NCC.

As of December, 1952, JCCE was related to 2,516 church schools in which there were 12,790 teachers and 241,932 pupils.

Publications of JCCE:

1. An outline and writer's manual on new curriculum in two volumes; completed at the end of December, 1952, by JCCE, and presently being used by the Kyodan and the Japan Lutheran Church for their church school materials.
2. Teachers' materials based upon Picture-set—four different types of Sunday School teachers' materials on the Old Testament and the New Testament. The Picture-sets came from the United States. Also one booklet issued for pupils' use (jr. high).
3. Textbook for summer conferences.

Lectures, outlines and speeches made at the summer training school.

4. Translation:

Mary Alice Jones: "Guiding Children in Christian growth".

Translators: Rev. J. M. Fujita and Rev. N. Ebisawa.

PART III

REPORTS FROM ORGANIZATIONS

**THE UNITED CHURCH OF CHRIST
IN JAPAN**

(Nihon Kirisuto Kyodan)

by Michio Kozaki

The most significant event in 1952 for the Kyodan was the resolution passed by the 7th General Assembly in which it was decided to organize a Home Missions Society which would function along with the Cooperative Evangelism Committee. The General Evangelism Committee, headed by Rev. Mitsuru Tomita, former *torisha* (war-time head of the Kyodan) and former moderator of the Nihon Kirisuto Kyokai (Presbyterian-Reformed group), has been considering ways to stimulate the spirit of independence and self-support among members of the Kyodan churches.

During the past seven years since the end of the war we have been greatly blessed by the cooperative funds from the IBC and other mission boards which are working with the Kyodan churches. For instance, 244 new buildings have been reconstructed through this

cooperation for the benefit of about 500 churches which were destroyed. Generally speaking about two-thirds of this expense, or 200 million yen, was provided through these cooperative funds, and one-third was raised by the local churches. In addition, these funds provided relief for suffering ministers and scholarship help for their children.

It is essential for the vitality of Christians and churches that they do as much as possible toward their own support before accepting outside assistance. Therefore, to strengthen the Kyodan churches it is necessary to train church members in the principle of self-sacrifice. The Home Missions Society will be supported by Kyodan members. The budget this year is set at 5,300,000 yen, of which one million yen will be offered on Pentecost Sunday from all over Japan. The Women's Committee of the General Evangelism Committee has also decided to raise one million yen towards this fund from among church women. The Home Missions Society intends this year to begin seven projects with this fund to help weak churches to open new stations, and to start new experiments in professional fields. This is a definite advance for the Kyodan, for it is doing what it should to take its share of responsibility. If it is successful, it will be possible to cooperate more wholeheartedly with fellow missionary colleagues.

This is one of the most important problems for the Kyodan because there are two extreme ways of thinking

within the churches: one which is entirely dependent upon missionaries and foreign funds, and another which wants to be entirely independent of foreign support and which is too nationalistic. The creation of the Home Missions Society, therefore, will mark an advance both in assuming responsibility for self-support and in achieving a more perfect fellowship with missionaries.

In Japan the Christians are still a very small minority with only 93 years of Protestant work, and it is important to be recognized by the non-Christian Japanese as respectable people, not only morally but mentally. The historical experience of the church is that unless strong well-organised churches and church life are established the whole nation will never be converted nor will the high purpose, "Thy Kingdom come on earth", be achieved.

The Kyodan is advancing steadily. Last year 11,985 baptisms and an increase of 10 churches (bringing the total number of churches to 1461) were reported.

THE INTERBOARD COMMITTEE FOR CHRISTIAN WORK IN JAPAN

by John C. deMaagd

The Interboard Committee for Christian Work in Japan is composed of representatives of the ten mission boards whose work in Japan is done in cooperation with the United Church of Christ in Japan. These boards represent the following denominations: Congregational Disciples, Evangelical and Reformed, Evangelical United Brethren, Methodist (2 boards), Presbyterian U. S. A., Reformed Church in America, and the United Church of Canada (2 boards). The Interboard Committee meets monthly in New York to coordinate and plan the American end of the program. They maintain an office at 156 Fifth Avenue where Rev. Henry Bovenkerk was the Secretary in 1952.

In Japan the coordinating committee is the Council of Cooperation, originally composed of eight representatives of the Church of Christ in Japan (Kyodan), eight representatives of the Japan Christian Education Association, and a missionary representative of each supporting denomination. A revision in the composition of this Council, made to include the League of Christian Social Workers as the fourth cooperating body, was finally approved at the General Assembly of the United Church

in October of 1952 and the Council as now constituted includes :

- 10 members elected by the Church of Christ in Japan,
- 8 members elected by the Japan Christian Education Association,
- 6 members elected by the League of Christian Social Workers, and
- 10 missionaries, each representing one of the ten supporting boards.

These 10 are elected by the Interboard Committee from a double number of nominees chosen by ballot of the missionaries of the respective denominations on the field.

The Moderator of the Church of Christ in Japan is ex-officio Chairman of the Council. The Japanese Secretary, Rev. Masaharu Tadokoro, and the English Secretary, Rev. Darley Downs, are non-voting members.

Much of the Council's work is done through its appointed sub-committees. But the Council is the final authority on the assignment and location of missionaries, the use and allocation of the budget, projected plans for new work, and the estimates presented to the boards for the next year's budget.

1952 marked the end of postwar reconstruction for the IBC, and an increased emphasis on new work and plans. The Church Reconstruction Committee was disbanded after submitting its report of 242 churches rebuilt with the \$625,000 entrusted to it by IBC for this purpose, augmented by funds which each local group had raised

for its own building, amounting to ¥45,048,000 (\$125,584).

The School Reconstruction Committee reported having checked plans and contracts for buildings on 29 campuses, toward which the IBC had contributed over \$2,000,000, and local communities an impressive additional amount. The Committee was dismissed with sincere thanks to Mr. Kenneth Dowie, the architect who had worked 3 years on this project.

The women's dormitory at the Union Theological Seminary was completed in October, the last of the Seminary buildings toward which the IBC contributed a total of \$144,600. The Seminary now enrolls 241 students.

In addition to regular evangelistic work of the local Cooperative Evangelism Committees carried on through stated United Church committees, in each of the thirteen districts one pioneer evangelistic project was started with a budget of ¥200,000 for the year as experiments in intensive evangelism.

Every year the Council's Scholarship Committee selects candidates for graduate study scholarships in America financed by IBC funds. Sixteen more teachers, pastors, and social workers received scholarships in 1952, bringing the number now there under IBC auspices to 36. 63 who were sent to the States for one year or more of graduate study since the war have already returned to resume their work in Japan with increased vision and ability. The high schools and colleges, toward which the IBC contributes funds and 232 missionary

teachers, have an enrollment of over 69,909 students. Concern expressed by the Council lest the schools drift away from the churches resulted in some schools requesting official church representation on their boards of directors.

During the year monthly tuition high school scholarships were given to 3,372 pastors' children attending junior and senior high schools. Some \$21,000 was given to pastors in more direct relief administered by the United Church's Committee on Personnel.

In 1952 the IBC sent out 72 missionaries, bringing the number now in Japan to 354. All permanent appointees must study language until they have passed their second year examinations, after which they are assigned by the Council to fill the positions for which missionaries have been requested by schools or by the church districts (kyoku). These requests always far out-number the available personnel.

ANGLICAN EPISCOPAL CHURCH

(The Nippon Sei Ko Kwai)

by Raymond J. Hammer

The Nippon Sei Ko Kwai (literally "Japan Holy Catholic Church", but commonly referred to as the "Japanese Episcopal Church" or the "Anglican Church in Japan") is already within sight of the first centenary of the arrival of its first missionary, Bishop Williams of the American Protestant Episcopal Church, who arrived in Japan in 1859, at a time when Christianity was still a proscribed religion. Bishop Williams was not only the first missionary of the Episcopal Church to arrive in Japan, but was also the first Protestant missionary to enter the country. Ten years later Church of England missionaries of the Church Missionary Society arrived, and they were followed in 1873 by missionaries of a sister society in the Church of England, the Society for the Propagation of the Gospel. For a time, the American and English work were not correlated, both lots of missionaries being subject to their own bishop, but the efforts of Bishop Bickersteth, the English bishop at the time, led to the integration of missionary work and the uniting of the Japanese congregations established by both the American and English missionaries into the Nippon Sei Ko Kwai in 1887. The name of the Church was taken from the declaration in the Apostles' Creed: "I believe . . . in the

Holy Catholic Church." The life, teaching, worship and ministry of the Church were patterned after that of other Churches of the Anglican Communion throughout the world.

After the formation of the Missionary Society of the Church of England in Canada, the Canadian Church with the Churches in England and America became one of the Mother Churches of the Nippon Sei Ko Kwai, and for over thirty years before the war, apart from the larger cities where both American and English missionaries were working, the country was split up into spheres of missionary activity and responsibility. But despite the division into spheres, the societies engaged constantly looked forward to a time of greater unity and the ultimate leadership of the Nippon Sei Ko Kwai by Japanese nationals. A symbol of the growing unity was the establishment of the Central Theological College more than forty years ago, which replaced three separate colleges, formerly under the direction of the Protestant Episcopal Mission, the Church Missionary Society and the Society for the Propagation of the Gospel. The three bodies subsequently (and to the present day) had representatives on the faculty of the Central College, where Japanese are trained for the ministry of the Church. (The College has this year moved to new premises in Setagaya-ku, its second move since its former buildings at Ikebukuro were destroyed during the war. The College is post-graduate, and a variety of universities

are represented amongst the students.)

All the missions cooperating in the growth of the Church were responsible for numerous institutions. The American Mission was responsible for the founding of St. Luke's Hospital, Tokyo (whose main building is still in the hands of the American Army). Even in the war years it was able to function as a private Christian hospital, and the cross upon its tower proclaimed the healing ministry of the Gospel. Numerous educational institutions—St. Paul's University, Tokyo, St. Margaret's School, Tokyo, St. Agnes' School, Kyoto, etc.—were also founded by the American Mission. The Church Missionary Society was responsible for the founding of educational institutions in Osaka (Momoyama and Poole), and the S. P. G. in Kobe (Shoin) and Tokyo (St. Hilda's). The Canadian Missionary Society was responsible for the founding of a Sanatorium at Obuse in Nagano Ken and a Kindergarten Teachers' Training School at Nagoya. All were responsible for numerous smaller ventures, too, of educational, medical and social significance.

The move towards independence in the Sei Ko Kwai was first seen when in 1923 Tokyo and Osaka dioceses were formed with Japanese nationals as their bishops. The next step came in 1940, when all the foreign bishops resigned and the Nippon Sei Ko Kwai ceased to be a Missionary Church of the three Mother Churches, and became a fully independent Province of the Anglican Communion, with all its diocesan bishops Japanese. This

means, too, that all former missionary property and institutions were handed over to the ownership of the Japanese Church.

In the postwar scene, missionaries from the former Mother Churches (and, in addition, representatives from the Church of England in Australia and New Zealand) have been working alongside the Japanese clergy and workers in the advance of the Church and in the various institutions. But the missionaries do not come by right, but by invitation of the Japanese Church. For example, American, Canadian and English clergy work under the direction and assignment of Japanese bishops. The former division into spheres of activity according to missionary societies no longer exists, and missionaries irrespective of their country of origin, are assigned by the Japanese bishops according to needs. There are about 47 missionaries of the Protestant Episcopal Church, 20 of the Canadian Church of England, 10 from the C. M. S., 10 from the S. P. G. and about 10 others. The Church is divided into ten dioceses (Tokyo, S. Tokyo, North Kanto, Mid-Japan, Tohoku, Hokkaido, Kyoto, Osaka, Kobe and Kyushu), with the Bishop of Kobe (The Most Rev. Michael H. Yashiro, S. T. D.) acting as the Presiding Bishop. There is a National Council of the Church, which has various sub-committees which seek to co-ordinate the work of the Church. The membership of the Church has not yet reached its pre-war proportions, but there are approximately 9,000 communicants and a Church membership of some 25,000

with a further 20,000 in contact with the Church and its Sunday Schools.

In the year 1952-3, there have been two main events in the life of the Church. In July, 1952, there was a nationwide rally of the workers of the Church at Gifu, the first occasion for 23 years that the clergy and lay-workers of the Church had managed to meet together. More than 200 bishops, priests and deacons were present, and a further hundred or more workers, missionaries, helpers and observers. The Presiding Bishop expressed the aim of the Conference in the words: "It would meet the need of our meeting together in fellowship as co-workers in the Church to share each others' suffering, and to unite in common vision." In April, 1953, was held the 24th General Synod of the Nippon Sei Ko Kwai, when three clerical and three lay representatives from each diocese met with the bishops to hear reports from the various committees of the National Council, to budget and legislate for the coming three years. There were 30 bills in all, of which 4 were especially important:—

1. It was agreed that plans should be put in hand for the celebration of the centenary of missionary activity in 1959.
2. Owing to the Capital Funds Campaign of the American Episcopal Church, each diocese would be able to submit a particular project for the consideration and approval of the National Council.
3. A proposed revision of the Prayer Book was put

forward by the Liturgical Sub-Committee appointed by the previous Synod in 1950. (Up to the present the Sei Ko Kwai has used largely a translation of the English Book of Common Prayer with some modifications and additions from the American Prayer Book). The revised Prayer Book was passed for experimental use till the following Synod.

4. In the light of economic difficulties the advisability of reducing the number of dioceses was discussed, and also the question whether the Church should return to the prewar system of missionary districts. It was agreed to go forward as in the postwar years.

Contacts with other Churches of the Anglican Communion, etc.

Bishop Yashiro, in the years since 1948 when he (with Bishop Yanagihara and Bishop Makita) attended the Lambeth Conference, has visited the U. S., Australia and New Zealand. During the summer of 1952 Bishop Yashiro was present at both the Synod of the Canadian Church and the General Convention of the American Episcopal Church. Bishop Nakamura (of Tohoku) visited the Philippines early in 1953, and Bishop Ueda (of Hokkaido) represented the Church at the World Council of Churches' gathering at Lucknow, India.

The Nippon Sei Ko Kwai has also given help in personnel and money to the missionary work on Okinawa.

THE PRESBYTERIAN CHURCH, U.S. (Southern)

by Margaret Archibald

The Japan Mission of the Presbyterian Church in the United States first opened work in Kochi in 1885 and in 1887. The first two missionaries were Rev. R. B. Grinnan and Rev. R. E. McAlpine. Dr. McAlpine remained in Japan until he retired in 1932. Dr. Grinnan resigned from the Mission in 1898.

Number and Location of Missionaries

During this period of sixty-seven years there have been 149 missionaries located in Kochi, Tokushima, Takamatsu, Marugame, and Zentsuji on the island of Shikoku, and in Nagoya, Kobe, Toyohashi, Okazaki, and Gifu on Honshu.

The Mission now numbers forty-four. Ten of these came as new missionaries in 1952. One couple is on furlough. There have been thirty-four new missionaries since January, 1949. Nine of these have been transfers from China. Twelve of the new missionaries are now in language school and the others have begun their work in the evangelistic and educational fields.

Evangelistic Work

The evangelistic work of the Mission has always been centered in the areas around the above mentioned places. Members of the Mission have had no direct affiliation with any church body in Japan since the war, but are working in connection with the Reformed Church in Japan and with former Presbyterian groups.

Educational Work

In the educational field, the Mission has had a part in the establishment of several schools. The oldest and largest is Kinjo Gakuin in Nagoya. The school has a high school department in the center of the city and a junior college and senior college in Omori, six miles out on the Seto highway. The present enrollment is more than 3,000. For almost twenty years the school has been independent of the Mission, but five missionaries are now teaching in the school and much assistance was given in the necessary rebuilding program following the war. In June, 1952, Southwestern University in Memphis conferred upon the president of Kinjo Gakuin, Yoichi Ichimura, the honorary degree of Doctor of Education.

Seiwa Girls' School in Kochi was established by Miss Annie Dowd. It was an industrial school until Miss Dowd's retirement in 1934, when it was taken over by the Kochi Church. At the request of the Church the Mission again assumed support of the school in 1948. In

1952 a new school building and a missionary faculty residence were completed. All government requirements have been met and recognition is expected in 1953.

The buildings in the Rokko section of Kobe used jointly by the seminary of the Reformed Church in Japan and the Kobe Japanese Language School have been constructed by the Mission since the war. The language school, begun in 1949 for the new missionaries of the Mission, had sixty students from twelve different mission groups during this past year. The school uses the Naganuma textbooks and follows the Naganuma system of teaching.

Shikoku Men's Christian College was opened in Zentsuji in April, 1950. A new modernly equipped library has been added since that time. This is the first men's school below seminary level with which the Mission has been connected.

A kindergarten building in Kasugai, Aichi Ken, was completed during the year and is the center for a new church with a full-time pastor.

Medical Work

For several years the Mission has been working towards the beginning of a medical center. Negotiations are in process for the purchase of 5,000 tsubo of land near Awaji station within the city limits of Osaka. The first 20-bed section of a hospital will soon be started, and Dr. Frank A. Brown, Jr., hopes the hospital will be

ready for its first patients by the end of 1953.

Radio

The Mission's most recent expansion has been in the field of radio. Broadcasts were made monthly over Station CBC, Nagoya, from October through December. From the beginning of the new year a thirteen-week program of broadcasts was planned under the program name "To Christ" (Kirisuto e no Jikan). The program is under the direction of Rev. J. A. McAlpine of Gifu.

THE REFORMED PRESBYTERIAN MISSION

by Rose A. Huston

The Reformed Presbyterian Mission, after more than fifty years in Kwan-Tung, China, was forced to leave by the Communist occupation of South China. After spending a year in Hong Kong, six members of the Mission transferred to Japan, arriving during the summer of 1950 and settling in Kobe. Additional workers are expected in 1953.

The Reformed Presbyterian missionaries came bearing the same scriptural standards and distinctive principles of life and worship that were held by the church of the Scottish Reformation, and which were instrumental in guaranteeing to so many millions the one great freedom to worship God according to the dictates of their own conscience. It is their aim to establish a church based on these principles, self-supporting, and led by a well-trained ministry.

While spending some time in language study, work was begun in English with Japanese interpreters and also in English Bible classes. Evangelistic work is being carried on by means of preaching services, Bible classes, and private teaching in homes, hospitals, schools, and other places, using as needs require, Japanese, English,

Mandarin, and Cantonese languages.

While the work is primarily among the Japanese, some work is being done for Chinese who speak only Cantonese in connection with the Southern Presbyterian Mission to the Chinese in Kobe, as they have no Cantonese speaking workers.

The Mission also cooperates with The Reformation Translation Fellowship, a group which writes and translates books, magazines, and articles which emphasize the Reformed doctrines as well as others helpful to Christians in these perilous days. Mr. Charles H. Chao, formerly of Manchuria, and the Rev. Samuel E. Boyle have translated Dr. Loraine Boettner's excellent book on predestination into Chinese, and more than a thousand copies have been sent into Red China. Some seven hundred copies of their magazine "The Reformed Faith" have gone in regularly, and many letters have come out saying how greatly both the magazine and the book are needed and appreciated.

Though both have been put on the Communist blacklist as subversive, there are still occasional brave calls for more. These are being distributed also in every land where refugees from Communism have fled. These Chinese publications are prepared in Japan, printed in Hong Kong, and distributed from there.

Mr. Boyle's book, "The Church in Red China Leans to One Side" (English), has been distributed in many parts of the Orient and has brought calls for anti-Communist

tracts and newspaper articles in both Japanese and Chinese. With the help of Mr. Masunage and Mr. Katayama, tracts and booklets have been printed in Japanese; one of these is "The Reformed Presbyterian Church" and another "Bible Truths for Young Christians" in question and answer form. The latter is now being printed in Chinese. Mr. T. Takase has put quite a number of Psalms into metrical form for use in worship, and we hope to have them printed later on.

Mr. Boyle is teaching a course on "The Psalms" in the Theological Seminary of the Reformed Church of Japan, using Hebrew, English, and Japanese languages. In addition, the Mission has established what is known as "The Covenanter Book Room" with Miss Orlena Lynn and Mr. Kaji Katayama in charge. It is prepared to serve the Kobe area and others with dependable Christian literature. Though it has been in operation only a year, it is already filling a need in providing Bibles in many languages, Japanese and Chinese books as well as Bible commentaries and other books in English. This is also a center for church services, Sabbath School, and Bible classes in Japanese and English, some of which are attended by young people of several nationalities.

THE CHRISTIAN REFORMED JAPAN MISSION

by Henry Bruinooge

In the spring of 1950, when the mission work of the Christian Reformed Church in China came to a close after some twenty-five fruitful years, the last returning missionary was asked to stop in Japan on his return to America. His contact was with the Reformed Church of Christ in Japan (Nihon Kirisuto Kaikakuha Kyokai) which officially asked that the Christian Reformed Church assist in its program of evangelism.

Since the Reformed Church of Christ in Japan and the Christian Reformed Church in America are churches of Calvinistic persuasion and hold to similar Biblical confessions, cooperation in evangelism promises to be an arrangement of mutual satisfaction to both churches. Specifically, the Christian Reformed Mission has been asked to assist the churches in the Eastern Presbytery, centering in the Tohoku and Kanto areas.

The first missionaries of the Christian Reformed Church arrived in Japan in the spring of 1951 and since that time others have come, bringing the total to eight adults.

Because its primary objective is the establishment of churches through evangelism, the Mission's policy is to

have all missionaries become thoroughly acquainted with the Japanese language as the most effective means to carry out their aims. At present all the missionaries are studying Japanese in Tokyo in preparation for the work which lies ahead. In the summer and winter of 1952 two series of evangelistic services were conducted in Suwa, Nagano Prefecture, and it is planned to locate one missionary family in that area to broaden the scope of evangelism and strengthen the group of Japanese Christians who have already been holding meetings of their own. The prospectus also calls for placing a missionary family in the city of Kofu, Yamana-shi Prefecture, thus extending the work along the Chuo Railway. One missionary is temporarily engaged as a teacher in the Japan Evangelical Christian School for missionary children in Kurume-machi.

The Christian Reformed Church is not the only church cooperating with the Nihon Kirisuto Kaikakuka Kyokai. The Presbyterian Church in the U.S. (Southern) is cooperating with this Japanese church in western Japan and on Shikoku Island, and the Orthodox Presbyterian Church in the Tohoku district.

It is hoped that 1953 will see the arrival of new missionaries to augment the present staff. The prospects for the future are to engage in evangelism as a means to establish churches that will be joined to the larger body of the Reformed Church of Christ in Japan, and to use such means as publication of tracts, translation of

Christian literature, street and cottage meetings, Gospel services and personal witnessing, as will aid the program of evangelism.

THE LUTHERAN CHURCHES OF JAPAN

by *A. C. Knudten*

The year 1952 has seen some significant advances in the enlarged work of the Lutheran Church and Missions in Japan. The same number of groups, eleven in number, carried forward their work, and in one or two cases were joined by smaller groupings of Lutherans interested in Japan missions—but the major groupings remained as before.

One Lutheran Church as Goal

The larger goal of one Lutheran Church in Japan, either in union with the existing Lutheran Church founded in 1892, or in some form of federation or affiliation with it, seems to be the one great area of common Lutheran thinking during this year. The problem of methods and contacts within the framework of constituting boards in America, Norway, and Finland, and possibly Germany, is a point of major consideration.

Church Union with Fukuin Ruteru Kyokai

The Evangelical Lutheran Church in Japan since its founding has included the missions of the United Lutheran Church in America and those of the United

Evangelical Lutheran Church (Danish-American). To this work the Augustana Lutheran Missions, begun in 1950, have decided to integrate the congregations resulting from their work in the Chugoku area (Hiroshima) from the beginning. And to this union the Japanese congregations of the Fukuin Ruteru Kyokai (churches connected with the Finnish Evangelical Missionary Association) decided to unite. This ceremony of official union will take place in Tokyo in May, 1953.

The United Evangelical Lutheran Church in Japan

The total picture of this united effort in the establishment of one United Evangelical Lutheran Church in Japan, then, is as follows:

1952 statistics (year-end)-	ELCJ (1892)	AUG (1950)	FRK (1903)	TOTALS
The churches, organized	38	2	9	49
„ , other	14	6	7	27
Pastors	35	2	7	44
Church members	6031	47	730	6808
Missionaries	46	18	13	77
Sunday Schools	82	4	12	98

To this very general statistical picture of the established Church must be added the rest of a balanced program in the field of Christian education and eleemosynary work. In the field of theological education another group, namely, the Evangelical Lutheran Mission

(Norwegian-American), has entered in cooperation and is providing a lecturer to the staff of the Japan Lutheran Theological Seminary.

Other Lutheran Missions

In addition to these missionary and church activities, those of eight other missions must be considered. In this area statistics have not been completed as those above but they can be estimated on the basis of figures turned in. These eight groups have an additional missionary staff of 163 (54 in the Missouri Synod group, 47 in the Evangelical Lutheran group, 41 in the groups from Norway, and 21 in the balance). They are working in some 20 congregations with some 600 church members.

Special kinds of work have been undertaken in several areas, for instance, the radio ministry of the Lutheran Hour, factory ministry of the Norwegian Lutheran Free Church in southern Mie Ken and a developing rural ministry in Hiroshima Ken by the Augustana group. When all statistics are in, the picture will reveal a missionary staff for the all-Lutheran work of 240 persons, with some 50 ordained Japanese pastors, working in over 100 churches and centers with 7,500 church members in some 30 ken in Japan.

All-Lutheran Cooperative Work

The combined Lutheran forces meet in the All-Lutheran Free Conference once or twice yearly to discuss plans and programs for the maximum results in the evangelization of Japan. Apart from this organized group working on a free and independent basis is another group more closely knit for purposes of publication of a common pool of literature known as the Lutheran Literature Society, which also meets periodically and has an executive committee to carry forward authorized projects. It publishes the Fukuin Shimbun with a circulation of 11,000 copies, and has recently secured a full-time missionary to work in this field. A full-time Japanese worker is being sought to carry forward evangelism through literature.

THE LUTHERAN CHURCH-MISSOURI SYNOD, JAPAN MISSION

by *W. J. Danker*

The work of the Japan Mission of the Lutheran Church—Missouri Synod continued to make progress under God's blessings in 1952. In spite of changing conditions in this country there were 235 baptisms reported—a figure slightly higher than that of the year before, bringing the total membership of this four-year old mission near the 600 mark. At this writing in February, 1953, there are 53 missionaries in the field working in three major areas of Hokkaido, Niigata Prefecture, and the Kanto Plain.

The so-called vicar program under which ten seminary students came to Japan as short-termers working through interpreters for a period of approximately two years each is now coming to an end. Three have already left and the remaining seven will return to the States in the summer for their final seminary year. This program helped to develop momentum during the early years of the Mission and allowed the full-term missionaries to devote more time to language study and the manifold tasks of establishing a new Mission. Some of these young men are planning to return as regular missionaries.

The full-term missionaries are doing more and more

of their work in Japanese. The Mission has maintained its own language school at the Tokyo Lutheran Center which is also attended by missionaries from other groups.

The number of unattached Bible classes for inquirers decreased during the year. More emphasis was laid upon the congregations already developed. **STRENGTHEN THY STAKES** was the motto of the 1952 missionaries' conference and the year was marked by consolidation of existing groups rather than by new expansion. Stewardship began to register an improvement. Some of the recent congregations are beginning to make small repayments on the chapels erected by the Mission. Church attendance is not markedly increasing but the proportion of those attending who have become members is rising. Regular Sunday church services are conducted at 27 places.

At this stage it is unavoidable that missionaries serve as pastors of local congregations. To fill the need for well-trained national workers a theological training program is getting under way in April at the Tokyo Lutheran Center under the direction of Dr. O. H. Theiss, former executive secretary of the International Walther League, who arrived in October for this purpose. The Bible Institute carried on for the past two years is being closed for the time being in order to permit the Mission to concentrate available resources on the theological training program, since the most pressing need is for trained pastors rather than evangelists. Entrance

requirements are graduation from a four-year college and a good knowledge of English. Negotiations are being carried on with other Lutheran groups to explore possibilities of cooperative endeavor in this area.

The Mission is also active in general education. In the fall of 1951 the Mission accepted the offer of a private high school at Hanno, Saitama Prefecture. Seibo Gakuin is a junior and senior high school. Rehabilitation of the physical plant was completed in 1952. Currently the faculty and curriculum are being strengthened. An increased Christian emphasis is the aim for the future.

Plans for the first Lutheran elementary school first conceived in 1950 will be carried out in April, 1953, with the opening of the first grade of a projected six room school at Urawa, Saitama Prefecture. It is hoped that the elementary school will provide a much closer bond with the home than does the Sunday School.

Production of Japanese literature was highlighted by the publication of *Luther's Small Catechism* with the complete explanation on July 1, 1952. Concordia Sunday School leaflets, first printed in 1950, continued in uninterrupted production. A program was launched for sending enough of this material to Okinawa to supply 5,000 children every week.

Radio evangelism, inaugurated by the International Lutheran Hour in the fall of 1951, expanded greatly. At year's end, twelve stations from Kyushu to Hokkaido were broadcasting the Gospel message in a half-hour

program every Sunday. The Augustana Mission cooperates in this effort by paying for broadcasting time on the Hiroshima station in its field. 1,300 pieces of mail per week are received in response to the Bible Correspondence Course offered through these broadcasts which are making a significant contribution to the Christian movement as a whole.

Plans were formulated for beginning medical mission work in 1953. Dr. and Mrs. Nobutaka Azuma, who have been doing advanced work at the Lutheran hospital in St. Louis, Missouri, are to return this summer and will open a small clinic in Sapporo. At the same time the Mission is exploring the possibilities of working with existing Japanese medical agencies rather than establishing large institutions of its own.

The Sapporo Youth Center's dedication was the outstanding milestone in the department of youth work. Four youth camps were conducted in the summer. English classes, youth clubs, and other interest groups are also carried on.

In the new year the Mission may be expected to emphasize the training of future Japanese pastors and the further consolidation and building up of the local congregations and mission stations already begun. No significant new expansion is blueprinted.

**FOREIGN MISSION BOARD
SOUTHERN BAPTIST
CONVENTION**

by Edwin B. Dozier

In 1952 the Southern Baptist Japan Mission continued to grow to 96 missionaries ready to assist 49 organized Japan Baptist Convention (Nippon Baputesuto Remmei) churches, 47 preaching stations, 20-odd kindergartens, 2 junior high schools, 2 senior high schools, 2 junior colleges, 1 senior college, 1 theological seminary, 1 publishing house, 1 goodwill center, 1 rehabilitation center and the beginnings of a hospital, in 23 of the proposed 28 prefectures. The membership of the churches had risen by the time of the summer annual meeting to 6,017 believers, a 28% increase over 1951. Twenty-eight (28) ordained men supplemented by 25 evangelists form the leadership with the assistance of the missionaries. Approximately half of the churches and preaching stations are self-supporting, with none but the newest Convention-sponsored points being entirely supported by the Convention. Scriptural giving instead of the prewar system of assessments has boosted the income of the Convention, and churches are tithing their total income for over-all causes as they urge their membership to give of their tithe. The Christmas Mission Love Offering sponsored

by the Women's Department exceeded the dreams of the department and totaled ¥ 655,000.00 for Home and Foreign Missions. Evangelism continues as a major emphasis even though there was no American-sponsored preaching mission, but pastors and missionaries held a two month simultaneous fall evangelistic campaign in 75 centers with one to seven services and special meetings in each place. Total tabulations have not been completed, but the percentage of decisions over the past two years were greater though contrasted by smaller crowds attending the services.

Filling in the spots listed by the Convention in its national outreach, the Mission in 1952 stationed personnel in Sendai, Mito, Urawa, Yokohama, Okayama, Takamatsu, Matsuyama, Oita, and Kagoshima, while plans for 1953-54 are to locate missionaries in Miyazaki, Matsue, Kanazawa, Niigata, one other Tohoku city, and a second locality in Hokkaido.

Hampering greater growth is the bottleneck of the scarcity of trained native workers, but the 50 young people training in the Fukuoka seminary lend promise for the days ahead. However, the greatest blessing and strength has been the close bond of fellowship and love among the brethren. A highlight of the Mission in 1952 was the signal moving of the Holy Spirit in the annual Mission meeting. Another significant event was the arrival of 2 of the 4 doctors to accelerate the opening of the hospital in Kyoto early in 1954. The gift of a 10 acre summer

assembly site (by the Baptists in the military services) between Atami and Numazu on Izu peninsula will greatly strengthen the training functions of the churches.

Close cooperation and increasing skills in working methods have helped the Mission and Convention to grow steadily in the work. The annual pastors' and missionaries' conference each spring heightens fellowship and knowledge of one another in addition to providing inspiration and concerted consecration to the task. With God's leadership Baptists should grow.

THE NORTH AMERICAN BAPTIST GENERAL MISSIONARY SOCIETY

by Florence Miller

The North American Baptist General Missionary Society is more commonly known by its former name of German Baptist. Our mission headquarters is located in Forest Park, Illinois, and our 270 churches are scattered throughout the United States and Canada.

Our mission work before 1951 had been limited to the fields of Europe and Africa. However, in 1951 it was decided to open a work in Japan. Accordingly, in November of 1951 the first three missionaries arrived in Japan. These three are still in Tokyo studying the language. However, in addition to language school, two Sunday Schools and a beginning church work have been carried on.

In the spring of 1952 another missionary family came to Japan under appointment of this Mission but as members of the Youth for Christ staff. They are now engaged in full-time evangelistic work in participation with the Youth for Christ program.

During the year 1953 three more missionaries are expected to join the mission family, making the number eight in all.

In the summer of 1952 two missionaries and the

Youth for Christ team travelled to Mie Ken and there conducted open-air meetings in all of the major cities. The response to the preaching of the Gospel was very encouraging everywhere. This trip also served the purpose of allowing an opportunity to survey the amount of evangelical work being done in Mie Ken.

After visiting several other kens, it was decided to begin our work in Mie Ken with headquarters at Ujiamada City. By August, after a home has been built, the first three missionaries expect to begin their work in the Ujiamada area.

It is the plan of our missionaries to devote most of their time to direct evangelism, remembering that "Christ Jesus came into the world to save sinners."

THE MID-JAPAN BAPTIST MISSION

by Chaplain Carl Blackler

The work of the Mid-Japan Mission was opened in Japan during the fall of 1949. The work has been carried on through Bible classes, Sunday Schools, street meetings and church services. Four organized churches have come into being.

There have been fourteen missionaries on the field. Four have returned to the United States to resign from the Mission. Six of the ten remaining missionaries have also presented their resignations. They shall continue to work here as independent Baptist missionaries in connection with three of the organized churches.

This leaves a Mid-Japan Baptist Mission Council of four missionaries on the field with one organized church. The Council is now composed of missionaries Rev. and Mrs. J. Newland Pfaff, Miss Sue Morano and Miss Doris Youmans.

THE JAPAN FREE METHODIST CHURCH

by Pearl M. Reid

Free Methodist missionary work in Japan was not started by missionaries from America but rather by the Japanese themselves in 1895. In the postwar period a larger staff of missionaries has been sent to assist the Japanese Church which in the prewar days was self-supporting.

In 1952 the Japanese Free Methodist Mission was composed of thirteen missionaries and one associate missionary. Of these, four are still in language study in Tokyo as of February, 1953.

In the rehabilitation period, funds were appropriated for a large-scale reconstruction and repair program. At present there are 25 organized churches and approximately 30 other preaching centers. In 1952 there were 2,963 full members. The majority of the churches are self-supporting and a very definite plan is being followed so that in the comparatively near future the church and educational work will be entirely self-supporting. Sunday Schools number 54 with an average attendance of 3,600 pupils. There are 8 kindergartens which are operated by the church. Free Methodists thank God for the material recovery from wartime losses and the spiritual

life of the church which is also reviving in many places. This is evidenced by the outreach to establish new regular preaching points and the increased activity of the lay members of the church.

The work of the Japan Free Methodist Church is concentrated in the Kansai area with work in Tokyo, Fukushima Ken and Sendai Shi.

Missionary activity in recent years has been predominantly evangelistic. Efforts have been channeled through the organized church whenever possible and one missionary, Rev. Jacob DeShazer, has had a large opportunity outside of the church. One field of service has been through the Bible classes in the local churches and high schools.

Osaka Christian College provides another opportunity to make Christ better known to the youth of Japan. In 1951 dormitories, classroom buildings, church and administration buildings were replaced as they had been destroyed during the war. Along with a new kindergarten building these daily make possible the educational program. Two years of a liberal arts college is accredited with the government and a four-year diploma is given in the theological department. The government also has approved the training program for kindergarten teachers. In 1952 the enrollment in day and night school totalled 98 pupils; the majority of these are registered in the theological department. The students receive practical training over the week-end in the various churches to

which they are assigned to work under the supervision of the pastors. Four senior students have acted as student pastors during the past year. Seven will be graduated in March, 1953, and enter Christian service.

The church and educational program are now under the control of the Japan Free Methodist Conference and missionaries who are members in good-standing in the home conferences are received into this fellowship with equal privileges.

THE SEVENTH-DAY ADVENTIST CHURCH

by F. R. Millard

The Seventh-Day Adventist Church began its work in Japan when Prof. Percy Grainger, a college president, and T. Okohira, one of his students, arrived from America in the fall of 1896. Very early, medical missionary work was introduced and this has continued to be a prominent phase of the work of the church.

In addition to direct evangelism the church carries on active evangelism through its medical, educational and publishing programs. The Japan Union Mission operates the Japan Seventh-Day Adventist Publishing House, the Japan Missionary College, the Tokyo Sanitarium-Hospital and the "Voice of Prophecy," a department for Radio Evangelism.

Local missions with headquarters in Kobe and Tokyo carry out the general evangelistic program and look after the interests of the churches. A Union Executive Committee of 19 members (the present committee includes 8 overseas workers, 11 Japanese) is elected by the delegates at the Union Biennial Session to carry responsibility and direct the work in general. The president of the Union serves as chairman.

In the spring of 1952 the Japan Missionary College

(an outgrowth of Japan Junior College) expanded its facilities by adding a new administration building, science building and library. Prince Takamatsu delivered the principal address at the dedication. More emphasis will now be placed on the collegiate level with an education department for preparing teachers for elementary schools conducted in the churches and a ministerial department for supplying evangelistic workers.

During 1952 a campaign was launched to raise funds for the erection of two new units at the Tokyo Sanitarium-Hospital. Neal Woods, M. D., joined the staff during the year. Bessie Irvine, R. N., took over the position of Director of Nursing Service, and Ruth Munroe, R. N., arrived to serve as Director of the School of Nursing. Ogden Aaby, the new business manager, joined the staff late in the year.

During the year 1952 the Japan Seventh-Day Adventist Publishing House put out three new books, one of them a health book. One hundred eighty colporteurs are engaged in the distribution of books and magazines from this house.

The Voice of Prophecy which began in 1948 as a Bible Correspondence School found its voice in 1952 with the opening of regular weekly broadcasts over Radio Tokyo. Contracts were signed with more stations before the year closed so that the program is now heard weekly from Sapporo, Sendai, Tokyo, Shizuoka, Osaka, Nagano, Hiroshima, and Fukuoka. Nearly 40,000 students

are actively enrolled in the correspondence school. Over 15,000 of these have completed the course of study.

Five elementary schools and one kindergarten were operated by churches during the past year and permits have been issued for the opening of five more.

The Tokyo Evangelistic Center was dedicated in February of 1952. In addition to a modern church with a seating capacity of over 500, the center includes offices for the North Japan Mission, headquarters for the "Voice of Prophecy", a fully equipped medical clinic operated by the Tokyo Sanitarium-Hospital, and a young peoples' hall. In September the offices of the Japan Union Mission were moved to a new headquarters building erected on the compound of the evangelistic center.

The Japan Union now includes a fully established Mission on Okinawa. Fifty-one Okinawans have been baptized and two church buildings erected. A colporteur is now working on the island, and an Okinawa nurse is now studying at the Tokyo Sanitarium-Hospital in preparation for opening medical work in Okinawa. A teacher from Okinawa is now in Japan preparing to open a mission school in connection with one of the two churches recently established on the island.

THE EVANGELICAL ALLIANCE MISSION

by Donald E. Nelson

“Therefore I say let this type of missionary stand, that he is without the care of making friends, of keeping friends, without the hope or desire of worldly goods, without the apprehension of worldly loss, without the care of life, without the fear of death; of no rank, of no country: a man of one thought.....the Gospel of Christ; a man of one purpose.....the glory of God; a fool and content to be reckoned a fool for Christ. Let him be an enthusiast, fanatic, babbler, or any other outlandish nondescript the world may choose to denominate him; but still let him be nondescript. When they call him trader, householder, citizen, man of substance, man of the world, man of learning, or even man of common sense, it is all over with his missionary character. They must speak or they must die, and although they should die they will speak. They have no rest, but hasten over land and sea, rocks and trackless deserts. They cry aloud and spare not, and will not be hindered. In the prisons they lift up their voices, and in the tempests of the ocean they are not silent. Before awful councils and throned kings they witness in behalf of the truth. Nothing can quench their voice but death, and in the

article of death, ere yet the fiery flame and rolling smoke have suffocated the organ of the soul, they speak, they testify, they confess, they beseech, they warn, and at length bless the cruel people.”¹

The mission family of TEAM finds new meaning in the urgency of Christ’s final words to His disciples. The Japan field is but one of the many harvest fields of the earth into which TEAM missionaries have entered. With the blood of martyrdom fresh upon the closing pages of last year’s history we dedicate ourselves anew to the tremendous task which lies before us to assist in building the church of Jesus Christ in Japan.....a church of martyr-loyalty. The martyr’s crown so recently awarded to Ed Tritt and Walter Erickson, TEAM’s first missionaries to Indonesia, is glowing evidence that soon we shall hear the trumpet sound heralding the return of Him upon whose shoulders the governments of earth shall be laid.

Under the leadership of Fredrik Franson, The Evangelical Alliance Mission entered Japan with fifteen missionaries on November 23, 1891. The last missionaries of this early group arrived in 1913 in the persons of Mr. and Mrs. C. E. Carlson. Mr. and Mrs. C. E. Carlson are still on the field and represent the only senior TEAM missionaries of that early era. From 1913 until the year 1941 the missionary force never exceeded more than six missionaries. These missionaries, however,

1. La Marechal, “God’s Apostolic Missionary”.

sowed the seed and churches were planted. The years immediately following the war were years of reconstruction. They were hard years as everybody knows. Churches had been destroyed, flocks had been scattered, pastors had been either killed or dispersed, and the enemy had come in like a flood.

The work of reconstruction was slow and the time spent in prayer to ascertain God's will for the Mission was endless. Young people from virtually every Christian college and Bible school in the United States and Canada answered the challenge of the Great Commission until today we have over 157 adult missionaries in Japan. Regardless of the fact that the average age of our missionaries is about twenty-eight years, we are a forward-moving mission with many plans for the future.

We have established the Word of Life Press which is engaged in producing a tremendous amount of thoroughly evangelical literature. One of our missionary units, recently evacuated from China, has established the Japan Sunday School Union. Other units, well qualified in radio, have placed the Gospel on the air through a large number of commercial radio stations. We have several teachers in the Christian Day School as well as a missionary staff working with our Japanese pastors in the Alliance Bible Institute. Plans are under way to establish a Christian college in Formosa as well as in Japan. TEAM has decided to enter Korea, and the first of our group will leave this spring. Heading this new work

will be Thomas Watson who is waiting permission from the Korean government to begin construction of a 100,000 watt standard-band broadcasting station which will beam the Gospel of the Lord Jesus Christ in four Oriental languages to the ordinary receiving sets of Korea, Japan, China, Manchuria, and parts of the USSR.

We have established TEAM-AVED, the Audio-visual Education Department which is designed to produce evangelical films and slides for use here in Japan as well as in the countries from which our missionaries come: Functioning under TEAM-AVED we have TEAM Press Ass'n, which is designed to facilitate news-gathering of a nature germane to missionary work and to disseminate same to the various mission periodicals, newspapers and other organs of information of missionary interest. We have established a Follow-up Agency whose purpose is to correlate the work of our vast tract distribution program, as well as our multitude of country and city evangelistic meetings. We have no less than twenty mobile units in operation as well as five tent teams functioning. We have founded a school for evangelists in the city of Shizuoka to help furnish personnel for our tent teams and mobile units. We have two UN correspondents under the auspices of *Christian Life* magazine, as well as a number of others who are not accredited to the Far East Command. We are in active cooperation with the Pocket Testament League, Inter-Varsity Christian Fellowship, Navigators, and Youth for Christ. Thus far

we have 18 Japanese pastors and 19 churches.

Realizing that a missionary is impotent without a thorough knowledge of the language, the people and their customs, Shintoism, Buddhism, and even communism, we maintain a language school in Karuizawa. Here we must study the language as well as through a committee on orientation acquire a surface knowledge of the nation and its problems. Perhaps we are moving a bit slowly in this matter, but we are trying to lay a solid foundation.

It is our goal, in cooperation with other missions of like evangelical position, to establish a church of martyr-loyalty in the heart of this people.....that we might be able to say, as one so aptly expressed himself, "O how I love to hear these people pray!"

THE CHURCH OF GOD

by Arthur R. Eikamp

The Church of God began its work in Japan in 1908. Several missionaries came to Japan for varied lengths of service during the next twenty years. Dr. Adam W. Miller was the last prewar missionary of the Church of God in Japan. He returned to America in 1927 and for the next twenty years the leadership of the Church of God was entirely indigenous.

All of our church buildings except one were completely destroyed by the war. After the war the Japanese church asked for help in the form of a missionary from America. Mr. and Mrs. Arthur Eikamp were the first postwar missionaries of the Church of God to come to Japan. They arrived in 1949 and were joined a year or so later by Mr. and Mrs. Nathan Smith. The first work of the missionaries was to help strengthen the few congregations which were still in existence after the war. This was done without regard for present connections. Some of the congregations were within the Kyodan and some were not. The Mission has left the question of affiliation with the Kyodan entirely up to the congregations.

The second phase of the mission work has been that of evangelism and the establishing of new Sunday Schools and congregations. The number of Sunday Schools has

shown a growth of approximately 300% and the attendance has shown a growth of about 1,000% since 1950. The number of churches has shown about a 200% growth and the attendance in the churches has shown about a 400% growth.

The Church of God has established a mission school, the Tamagawa Sei Gakuin, between the Jiyugaoka and Kuhombutsu stations in Setagaya. This is a girls' junior high school and high school as well as a co-educational night school. In addition, a night school for the study of English has been established at the same location.

Two children's homes are operated by members of the church and help of various kinds is given to them by the Mission. All of the teachers and workers are Christians in these children's homes.

Our hope and our policy has always been that of encouraging the church to be self-supporting and to provide its own leadership. All of our congregations and Sunday Schools are completely self-supporting with the exception of one Sunday School which receives some monthly support for the present. We need young ministers for the new congregations which have been established, but such preparation takes time, and we will continue to feel that need for some time in spite of the fact that some young men from our churches are now preparing for the ministry.

We have only two missionary couples in Japan at the present time, though we hope for more in the near

future. We are able to meet the needs of our program only by utilizing the volunteer help of laymen of the church who happen to be in Japan for one reason or another. The volunteer work of consecrated laymen has been responsible for a considerable share of whatever success we have in attaining our goals.

We have plans and hopes for the future but since the future is in the hands of God we prefer not to state those plans here but rather to wait on the Lord and let Him confirm or reject those plans according to His wisdom.

THE ORIENTAL MISSIONARY SOCIETY

by Edwin L. Kilbourne

The Oriental Missionary Society in all its fields around the world works on its established "three-fold policy" of establishing Bible institutes; establishing an indigenous, self-supporting church; and an Every Creature Gospel Distribution Crusade in which it seeks to systematically reach every home in the nation.

When the goal of a self-supporting indigenous church has been attained, the foreign missionary staff is withdrawn and only an affiliated relationship is retained between the church and the establishing mother organization. This status was reached in Japan some thirty years ago.

The Oriental Missionary Society as such with its missionary personnel returned to Japan in 1949 at the invitation of the Japan Holiness Church because of the mutual feeling that we could help in the difficult post-war rehabilitation of the church, especially in the rebuilding and re-establishing of the Tokyo Bible Seminary, the training center for the national workers of the church.

This phase of our objective has been accomplished and by mutual agreement for an indefinite period there will be missionary teacher personnel in the Seminary.

1952 has been a successful year in the Seminary with the regular student body numbering fifty-one and with a faculty of nine members besides school officers. Un-

fortunately we have no room for more boarding students and we are now contemplating additional dormitory space for fifty students to thus be equipped to double our student body. This would bring the number to near the prewar high of one hundred and twenty-five.

A few of the present student body anticipate further study abroad but most of them will enter the ministry here immediately upon graduation.

There is a two-year Christian workers' course and the three-year seminary course. A special intensive one-year's Rural Evangelism Course is now contemplated to train workers for the Every Creature Gospel Distribution Crusade.

About thirty-six years ago the Oriental Mission Society inaugurated an Every Creature Crusade and in a systematic distribution campaign visited more than 10,300,000 homes of Japan and in each gave free of charge a Gospel portion and a salvation tract with prodigious results in the salvation of souls and the founding of churches.

With a new generation and ripeness like unto the wonderful prewar days, The Oriental Missionary Society has felt led of God to launch again into a similar crusade but with a definite follow-up plan of conservation and church-establishing as the distribution campaign is carried on.

During 1952 the Crusade teams (four in number), each with a tent and with Gospel cars and loud speaker

equipment headed by four missionaries each with a band of twelve Japanese co-workers, have been working in Chiba Ken. The work in Chiba Ken has just been completed—every city, town, village and hamlet and, as far as can be practically known, every home has been visited and the literature distributed. Results? Some 28 churches have been established, an average of about one new church a week, as a result of this visitation work, open-air meetings and the nightly tent services. The tents are usually pitched for a period of from 4 to 6 weeks. These “churches” have from ten to sixty or seventy in attendance at each service. More thrilling testimonies and transformed lives it would be difficult to hear and see anywhere in the “homelands” or elsewhere. It has been impossible to supply pastors for all these new centers and some ten or more have been turned over to other evangelical organizations in Chiba Ken. These new groups provide splendid practical “training grounds” for our Bible Seminary students.

Early in 1953 six new Crusade missionaries are coming from the U. S. A. They will each have twelve Japanese co-workers and the regular equipment. We are reorganizing the Crusade somewhat and speeding it up with the objective of covering all Japan within a maximum of five years and a probable minimum of three years with the expectancy of some 250 newly established Japan Holiness Church groups occupying every ken in the nation.

The Japan Holiness Church now has 80 churches, is self-supporting and entirely nationally administered. The task of the Oriental Missionary Society is to assist in the pioneer work through the "Crusade," organizing groups which will be turned over to the Church for development into groups that will be alive and effective evangelizing centers.

It may be pointed out that the churches supply students for the Seminary and in turn the Seminary supplies preachers and pastors to open and maintain more churches. The Seminary is our foundation and if it produces God's expectancy of effective Christian workers, the future of the work and its constant and continued growth is assured. Within from three to five years we expect to see the prewar "glory" of the "former house" surpassed by "the latter" in the Church in which it has been our privilege to have had a share in establishing in this remarkable nation now so rapidly returning to its place in the family of nations and of leadership in the Orient.

THE AMERICAN ADVENT MISSION

by Floyd Powers

Although the period of Advent Christian missionary activity in Japan is brief, the work itself has a history of over 50 years. In 1898 Masadoru Iwagoe, a young businessman who had been converted in America, returned to his home town of Kurayoshi in Tottori Ken to establish the first Advent Christian Church. He believed that the denomination's emphases on the early return of Christ, the resurrection and conditional immortality were needed in Japan. He carried on rather extensive rural evangelistic work in that area. Later, another church was established in Osaka with Kaoru Haneda serving as pastor.

It was not until after the war in December of 1948 that the first foreign workers, Rev. and Mrs. Frank Toothe, came directly from China to begin the work of the Mission. They settled in Sakai City where a third group was organized. Since then 10 new workers have arrived in Japan and have been engaged largely in language study.

The emphasis in most of the Mission's work has been on extension through the local Japanese church by means of branch Sunday Schools and Bible classes.

In the immediate future, a program of expansion is anticipated especially in the Tottori Ken area where the

work had its origin. Following the present pattern of the Kurayoshi work, each new church will become the center for extensive rural evangelism in its own area.

THE SWEDISH MISSION IN CHINA

by J. A. Aspberg

The Swedish Mission in China was founded in 1887 by Erik Folke, a young university student who had heard the call of God to preach the Gospel in China. His was the first of several Swedish missions that took up work in China before the end of the last century. Eventually he became an associate of the China Inland Mission, and the Swedish Mission in China developed as an inter-denominational mission without church work in the homeland, the missionaries retaining membership in their respective home churches. After over sixty years of work in China a self-supporting church of more than 12,000 communicant members was left behind when the political situation in the country forced the missionaries to leave their field in 1949. Some of the missionaries went home, and the rest arrived in Japan in the spring of 1950.

After half a year at Karuizawa the missionaries moved to Numazu and Mishima in Shizuoka Prefecture where premises had been bought and negotiations with the local churches had resulted in an agreement to cooperate with a view to strengthening the churches from within and evangelizing the neighbouring country areas. In 1951 the city of Fujinomiya was made another center for work, two lady workers being stationed there.

Language study has of course taken a large share of time so far. As regards activities in cooperation with the local churches, a weekly Gospel meeting with interpretation has been held at Numazu since the beginning of 1951, and later similar meetings have been held regularly in several other cities and towns. English Bible classes have been conducted for students of several high schools and at Nippon University at Mishima. The mission is also trying to open up some new country centers for the Gospel. But here are experienced great difficulties because the local churches have no evangelists or Bible women and very few lay workers able to do voluntary evangelistic work.

Work among the children in several kindergartens and in some new places, visiting the patients in hospitals, sanatoria and a leper colony, are part of the regular activities. Missionaries are often asked to preach at Sunday services and other meetings. A theological society has been organized, and several pastors come together once a month to study some exegetical or systematic problem under the guidance of a missionary.

One missionary, Mr. Ake Haglund, has been loaned to the National YMCA of Japan where he is doing full-time work as a fraternal secretary for Bible study, his salary being paid by the Mission.

As a Mission the Swedish Mission in China wants to remain a free evangelizing agency, and because it is not in a position to make any financial contributions to church

groups or other affiliations, its independent status is the only feasible *modus vivendi* for such a group of mission workers. Thus from the start this Mission has been inclined to cooperate with already existing churches rather than founding churches of its own. However, the main purpose being the preaching of the Gospel to those outside the church and winning them for Christ, future activities in this respect will be guided and decided by the measure of congenial cooperation and willingness and ability to reach out to the regions beyond that is accorded the Mission on the part of the existing churches.

Coming from another mission field and having as background work in fairly large fast-growing congregations, the viewpoints of this Mission are necessarily often not identical with those held by missionary recruits to this country, nor even identical with those of old-timers who have seen missionary work only in Japan. This may be both a strength and a weakness, and certainly it is not palatable to those who always try to explain the slow progress of mission work in Japan by the slogan that "Japan is different." However, relations with the Japanese pastors, hard-working and courageous men as they mostly are, have been most cordial so far, and frank discussions have helped to make both sides conscious of existing limitations that should be recognized as such and removed by mutual helpfulness and understanding as far as this is at all possible.

In September, 1952, some seventy Swedish missionaries

THE CHRISTIAN MOVEMENT IN JAPAN

from all over Japan gathered with a few Norwegian colleagues at Gotemba for a conference to exchange experiences and discuss questions of common interest for the future work of Swedish missions in Japan. This conference was a great success. No Swedish mission has worked in Japan until after the last war, and therefore many problems are new. Professor Antei Hiyane gave two lectures on Shintoism and Buddhism, and other sessions were occupied with the question of language study and problems in evangelistic work. A second conference of similar nature will be held at Gotemba in September, 1953. This time it is hoped that all Scandinavian missionaries in Japan will gather around the burning questions of missionary work in Japan.

Finally a word about the name of this Mission. Regulations in the constitution have delayed matters, but later this year it is hoped that announcement will be made that it has adopted a new name, viz., The Swedish Evangelical Orient Mission. In the homeland it shall be known as the Swedish Mission in China and Japan, thus giving expression to a hope that may one day be realized.

THE SWEDISH EVANGELICAL MISSION IN JAPAN

by Folke Persson

The Swedish Evangelical Mission in Japan is not a new and young mission society. It is over fifty years since it came into existence and began work in Mongolia where it had evangelistic and medical work both in Inner and Outer Mongolia until 1924, when the latter part came under the Red regime. After that time work has been concentrated on Inner Mongolia where social and educational work was carried out hand in hand with an evangelistic testimony. That continued until the end of World War II, when the political development made it impossible for any missionaries to remain.

Through Dr. Toyohiko Kagawa's visit to Sweden in 1949, the eyes of the Mission Board were definitely turned on Japan with its unique challenge and open door for evangelical work.

In the very early part of 1951 the first missionaries arrived in Japan from Hong Kong where they had taken refuge after leaving Mongolia. By June the same year 8 missionaries of regular appointment made up its representation.

The Mission has been known as the Swedish Mongol Mission, its work concentrated on Mongolia only. For reasons very well understandable the missionary body

together with the home board agreed to change its name to Swedish Evangelical Mission in Japan.

As the Mission's former work had been conducted under hard working conditions, severe winters and an extremely scattered population, there was a natural strong pull toward Hokkaido, both at home and among most of the workers now in Japan. It was therefore quite natural that, when confronted with a choice of working in the south or in the north of Japan, the choice would be Hokkaido where the need at that time also seemed to be the greatest.

This Mission is an "alliance" of friends from different denominations and with no supporting churches. Its only organizations are the home board in Stockholm, Sweden, and the missionary conference on the field. It has an evangelical testimony and is conservative in its theology. In Japan its work is purely direct Bible-teaching with no schools and medical centers.

The Mission's prime and foremost purpose is to win souls for Jesus Christ and to do its part in building a spiritually strong and active national church in Japan.

THE SWEDISH ALLIANCE MISSION

by Erik Wiberg

When it became apparent that China would become closed as a mission field, the Swedish Alliance Mission took action to open up a new field, and this time in Japan. These first missionaries were sent to this country in the summer of 1951. They were led to take up work in the cities of Hamamatsu and Toyohashi with surrounding districts on opposite sides of the border line between Shizuoka and Aichi prefectures. Since then work has also been started in the cities of Iwata, Toyokawa and Okazaki.

Up to the end of 1952, 15 missionaries had arrived on this field, some from China and others from the home country. Of the newcomers, five have devoted themselves to language studies in Tokyo during most of last year. Since three members have left the field during the year, the present body represents only about half the number of the foreign workers of the Swedish Alliance Mission in China. However, this small number can probably not be increased at present due to monetary restrictions imposed by the Swedish government.

The S. A. M. in Japan has made it its goal to preach the Gospel of Jesus Christ and to teach the Word of God in cooperation with all evangelical churches who so desire. No church is to be established in the name

of the S. A. M., no church building is to be erected by Mission funds. When and where Christians will be encouraged to establish churches, these should from the beginning be self-governing, self-supporting and self-extending. This policy has been dictated by experiences made during 50 years in China.

During 1952 the work of the Mission in Japan has been concentrated mainly on Sunday schools, Bible classes and evangelistic work in general. The results have been promising and the interest on the part of the Japanese young people has been as great as in the beginning of the work here. No "reaction" has been noticed after Japan has again become an independent country.

After careful consideration it has been decided to encourage the converts of the Mission to establish churches in connection with the Nippon Domei Kirisuto Kyodan, the latter, though indirectly, also being a fruit of the work of Rev. Fredrik Fransson, the founder of the Swedish Alliance Mission. Several churches either have been established or are in the making.

THE CENTRAL JAPAN PIONEER MISSION

by *Thelma Sterry*

The C. J. P. M. was founded in 1925 by the late Miss M. A. Burnet for work among the then largely untouched central provinces of Japan. By the outbreak of war work was carried on in five kens by seven missionaries and twenty Japanese workers, most of whom had been trained in the Mission's own Bible School. During the war years two of the missionaries—Miss Burnet and Miss Parr—were interned in the Mission Headquarters, being evacuated home in November, 1945.

On their return to this country in 1947 only six of the Japanese workers were left, and many of the congregations had been scattered by the claims of war work. Gradually the work was built up again, and by the end of 1952 there were twenty-four Japanese workers, and thirteen new missionaries from various countries had joined the Mission. The death of Miss Burnet in July, 1951, necessitated the formation of a Field Committee, and 1952 was the first full year under the new administration.

The work is now carried on in four kens—Gumma, Tochigi, Saitama and Shizuoka—and apart from the headquarters in Maebashi we have missionaries in three other towns with more about to move out. During the

year two churches acquired their own buildings bringing the number of church buildings up to twelve, while there are about ten more congregations meeting regularly. In addition to these, Bible students, pastors and missionaries are engaged in pioneer evangelism in the surrounding districts.

The churches connected with the Mission are formed into the Fukuin Dendo Kyodan (Alliance of Gospel Churches). This body, the fruit of the Mission, is self-propagating, and although aid was necessary after the war it is now gradually attaining self-support.

The Bible School was re-started in 1948 and provides a three-year course for both men and women. It includes Greek, English and music as well as the Biblical and doctrinal subjects.

Attached to the Fukuin Dendo Kyodan is a Literature Department which produces in addition to books and tracts the "Fukuin Shimbun" ("Gospel Newspaper"), official organ of the F. D. K. It has a growing circulation not only in Japan but also among the Japanese of Okinawa and North America.

During 1952 apart from the regular services in the various churches many additional meetings were held. In January and August at the annual Winter and Summer Bible Schools Christians from the various churches gathered for instruction in the deep things of the Word. April saw a conference held for the deepening of the spiritual life, which was attended by about 200 in

all; the cost of these three conferences was met by the Christians themselves. Then, too, twenty of the churches held special evangelistic campaigns as a result of which church membership has been increased and a growing burden for evangelism given to all.

Plans are afoot for launching out into a number of as yet unreached towns and villages, and both foreign and Japanese workers not only have a burden for, but a growing expectation of, revival blessings throughout the whole work of the Mission in this coming year.

THE JAPAN APOSTOLIC MISSION

by Leonard W. Coote

The Japan Apostolic Mission dates back to the year before the outbreak of World War I when a young English businessman, a professing atheist, came to Japan to work as a secretary with Lever Brothers, soap manufacturers. Deeply influenced by the life of Rev. J. B. Thornton as he stayed in the missionary home under his charge, Leonard W. Coote was thoroughly converted and made a full surrender to take the Bible as his rule of life.

It was not very long before two or three mission halls were opened in and around the city of Kobe where Leonard Coote continued his employment, working in the daytime and working for the Lord in the evenings.

At the close of his five years' business contract he heard the voice of God calling him into direct missionary work in Japan, eventually leading him to arrange for the mission now known as Japan Apostolic Mission, with headquarters at Ikoma, Nara Prefecture.

Specializing in mass evangelism with evangelistic centers at Osaka and Kyoto, large tent meetings, house to house campaigns in the rural districts and smaller towns, Japan Apostolic Mission also maintains a Native Evangelistic Training School at Ikoma. Students receive intense training in the Word and evangelistic methods in the mornings and engage in evangelistic activities

in the afternoons and evenings. The students do the major part of the work in the printing department which is given over to evangelical publications in the Japanese language.

Mr. Coote has asked God for the privilege of bringing to Japan 50 European missionaries after the war, and more than half of this number have arrived. They spend the first year of training in the language on the campus of Ikoma Bible College before going out into the work themselves.

Japan Apostolic Mission is an independent faith work without any resources in homeland organizations or churches, trusting God implicitly for the support of the work as a whole.

THE JAPAN GOSPEL FELLOWSHIP

The first two missionaries of the Japan Gospel Fellowship, Miss Anne M. Pfaff and Miss Esther Stearns Bower, had had six years' experience in Japan. Two of these years were spent in helping in another mission; two were spent in intensive language study (and during these years they began evangelistic work among children with Sunday School classes, a children's paper published in Japanese, and an English Bible class); the last two years were war years (1941-1943), and one of these was spent in an internment camp in Tokyo.

Miss Bower was the first to return to Japan under the newly organized Japan Gospel Fellowship in May, 1947. She was joined in September, 1947, by Miss Julia Motoyama, who was the first Japanese-American missionary. Two years later six other missionaries, including Miss Pfaff, came and since then the number has increased to thirteen now on the field or on furlough.

The headquarters of the JGF are at Hamadera in Osaka Fu, but there are churches, Sunday Schools and other evangelistic work in Osaka, Kyoto and Kishiwada. In Hamadera and Kyoto we have evening Bible schools. In 1953 Hamadera will graduate its first class of students.

Also in Hamadera is a large kindergarten which the Lord is using not only to get the Gospel to children who would not otherwise come to Sunday School, but also to

reach the mothers and fathers who would not attend church and who many times are inaccessible by visitation. In the Mission Home in Hamadera there is a small orphanage where orphaned or unwanted little girls find a home and Christian love.

In 1953 the Japan Gospel Fellowship hopes to enlarge its work in the areas already started and to extend to the "regions beyond" its present stations and reach many more for Christ.

THE JAPAN INLAND MISSION

by Hugh Kennedy

February 8, 1949, will always be an important date in the history of the Japan Inland Mission for on that day the Mission first began to function in Japan under that name. However, this work had its earliest beginnings in 1931 when Mrs. Kennedy, then Miss Hoskins, a missionary of the Elim Missionary Alliance, London, arrived in Japan and later opened a work in the rural town of Kakogawa and districts in Hyogo Prefecture.

This evangelical and kindergarten work continued steadily until 1940 when conditions became very unfavourable for effective Christian work, and missionary personnel had to choose between possible concentration camps or evacuation. Thus Mrs. Kennedy, very reluctantly, had to leave the work and board the last evacuation ship for Australia, since the journey to England was considered too dangerous at that particular time. Arriving in Australia she continued Christian work there, always with the hope of some day returning to the land of her adoption again. After the surrender of Japan in 1945 the Mission applied for permission to enter this country, but it was some time before this was granted. Just about that time our Mission was re-organized, the present name adopted, with Home Council in Melbourne and representatives in each Australian state, New Zealand and

the British Isles.

Then in 1948 the way finally opened up for entering Japan. Missionaries arrived on February 8, 1949, and proceeded at once to Kyoto which has since become headquarters. With all previous work and equipment lost during the war it was necessary to lay the foundations of an entirely new work. After two years of steady progress they were able to build a small chapel to accommodate the Christians. The prime purpose of the Japan Inland Mission is to promote the spread of Christianity in this country by the faithful proclamation of the Gospel, through tract distribution and also Christian literature. In addition to weekly church services and Sunday Schools, regular meetings are held in schools for the blind and nearby factories. Visits to rural districts have been made over the past years with a view to establishing a work there this spring. In 1952 a small kindergarten was started for the benefit of the neighbouring children and its influence is definitely felt in many homes. A monthly Gospel meeting for women is well-attended and bearing witness in this district.

In May, 1951, Miss Attwater of Ipswich, England, joined us in the Mission in Kyoto and has since been studying the language with the aim of doing effectual evangelical rural work in the near future.

The only work in English is a Bible class held once a week. Teachers, university students and others attend and testify to blessings received. Also many have con-

tinued to attend the church services. The Japan Inland Mission is an un-denominational and evangelical faith mission—believing the Bible to be the inspired Word of God and the Gospel “the power of God unto salvation to all who believe.” (Rom. 1:16)

THE WORLDWIDE EVANGELIZATION CRUSADE

The W. E. C., as it is commonly called, is an inter-denominational and evangelical missionary fellowship founded by C. T. Studd, noted English athlete and one of the famous "Cambridge Seven" who stirred England and the missionary world in 1885 with the challenge of the regions beyond, and who went out to China as pioneer missionaries. Later Mr. Studd went to India, and then to the heart of Africa where he established the Heart of Africa Mission in the Belgian Congo in 1914, the first field of the Crusade. His life was unique in complete abandonment to the task of pioneering for God, and his vision was for a worldwide work—in which W. E. C. follows on. The aim is the evangelization of the remaining unevangelized parts of the world in the shortest possible time.

Since C. T. Studd's death in 1931, W. E. C. has expanded its fields until they now number a total of 20 fields. It has three major home bases—London, England, Philadelphia, U. S. A., and Sydney, Australia—from which missionaries are sent to all these fields. The Mission deals in three branches of work: evangelism, medical and literature. Of these, two branches (evangelism and literature) are working now in Japan. Our personnel now totals about 450 working in all foreign fields and home

bases.

W. E. C.'s latest field, Japan, was opened by the arrival of Mr. & Mrs. Lon Fulton, director of the evangelistic work, and Mr. Ray Oram, director of the literature work, in October, 1951. Over a period of little more than 2½ years the Mission has grown to the total of 17 missionaries. Practically all of these have spent the greater part of their time in Japan to date studying the language. Practical work has been limited to the area around the headquarters in Gokanōsho, Shiga Ken. There are now small churches in three villages, but the real expansion of the work will begin in the spring of 1953. The Mission intends first to spread the work in Shiga Ken and Nara Ken. There is in Shiga Ken a population of over 860,000 with only about 1,200 Christians. There is only one other missionary society with one missionary operating in this province, so there is yet much to be done. The Mission expects to open up three major centers in 1953 from which future expansion will be into villages and rural areas. Primary emphasis is on the rural area which is yet very much neglected. W. E. C. hopes also to open up one central station in the southern half of Nara Ken, from which future Nara Ken work will spread. So much for the extensive.

In the realm of the intensive, the final and more effective spread of the Gospel will be done by lay workers. W. E. C. emphasis is that every Christian should be a witnessing Christian and to this end there are plans for

a concentrated short-term Bible study course for interested Christian laymen who will then carry on a witness for Christ from their own shops or farms in their own villages. Too, any churches W. E. C. establishes will be guided as rapidly as possibly towards an indigenous status—self-propagating, self-supporting and self-governing. It is the prayer of W. E. C. that God will speedily raise up a strong Spirit-filled national movement on the part of both clergy and laity. To this end the Mission is attempting to guide plans and efforts.

THE JAPAN EVANGELISTIC BAND

by F. Tipton Williams

This is the year of Jubilee for the Japan Evangelistic Band, although its founders—Rev. Barclay F. Buxton and Mr. Paget Wilkes—were missionaries here some fifteen years prior to the founding of the Band in 1903. Both felt that there was a need for a “band” of Japanese and missionary workers who would devote their energies in an interdenominational manner to the following three purposes: (1) The exercise of a spiritual ministry amongst the existing churches by the holding of conventions for the deepening of the spiritual life, special evangelistic campaigns, tent missions and children’s meetings. (2) Going out to the unreached country areas, towns and villages, with the Gospel message. Meetings in public halls and private homes, street meetings, tract-evangelism, Bible classes, Scriptural “kamishibai” for the children (young and old), and tent missions are all used with the sole object of reaching the Japanese with the Bread of Life. (3) The training of young men and women for a ministry amongst their own people, particularly the training of evangelists and Bible women.

During the past fifty years the above three aims have been signally blessed of God.

The personnel of the J.E.B. at present consists of

some 20 missionaries and 16 Japanese evangelists and Bible women, besides the Japanese staff of the Bible School. These workers are now operating in Aichi, Kyoto, Shiga, Hyogo, Osaka, Okayama and Tokushima (Shikoku) prefectures. Without exception they are living in country areas where there is a large population untouched by the Gospel. The older missionaries are often called upon by other outside groups to assist them in conventions, evangelistic campaigns, etc., from time to time. The Band considers it a high privilege thus to minister amongst the established churches. Much spiritual fruit has resulted.

Special work is carried on amongst students (Miss I. Webster Smith) and railway men (Mr. Luke). in addition to general evangelism.

Nov. 16, 1952, witnessed the reopening of the Kobe Mission Hall and every night, Mondays excepted, Gospel meetings are held. This is situated in the heart of Kobe's pleasure district. It is as a "light set upon a hill" in the midst of cafes, gambling dens and houses of vice. Thousands pass the doors of the hall nightly. The two evangelists and the missionary, together with a number of students from our Bible School, commence with a prayer-gathering, then go out to the front of the hall for a street meeting. This usually lasts about 30 minutes and is immediately followed by an indoor meeting. The center doors of the main hall are left open during the opening part of the indoor meeting so as to permit the

passer-by not only to see what is going on but also to hear the words of the songs being sung or the word of invitation to enter. Because of this ministry in the Shin-kaichi area for more than 40 years, wherever one goes in the Kansai and Chugoku districts one meets people who have heard the Gospel in the Kobe Mission Hall. The missionaries praise God for the fact that a number of churches have been formed as the result of the work of the Mission Hall. It has been interesting and encouraging in the past to hear from people who heard the precious message of salvation for the first time within its walls and through the power of the Holy Ghost have been truly born again.

The J.E.B. has always utilized the printed page as a means of evangelism and is happy to say that the late Mr. Paget Wilkes' "Dynamic" series is once more available in Japanese: "Dynamic of Service"; "Dynamic of Faith"; "Dynamic of Redemption"; The Rev. Goro Sawamura's "Guide to Faith," "Guide to Christianity," as well as a series of ten 4-page tracts have been printed.

As stated above, the third object of the Band is the training of men and women to serve the cause of Christ. Our founders laid great stress upon this aspect of the work, and there is much cause for praise to God as one sees the graduates of the Bible School in all branches of the Church of God in Japan. Many now are mature ministers of the Lord Jesus Christ, faithfully serving Him and His Church and seeking always to lead others to the

Saviour.

There are more than 30 of the graduates of the J.E.B. Kansai Seisho Gakko (Shioya) who are now serving in the Christian ministry in Korea. One was put to death by the communists, and others are still labouring for the Master amidst untold misery and want.

Thirty-two students are studying this year, but five will graduate in March. Of these five, four are to return to their home areas. One will enter the ranks of the J.E.B.

THE CHRISTIAN CATHOLIC CHURCH

by Clark Offner

Since missionaries of the Christian Catholic Church first came to Japan in 1951 and have spent their time until the present in language school, there is little to report concerning mission work to date. However, these missionaries are eager to clarify the position of their church for those who are not acquainted with it lest they be mistaken for or identified with something which they are not.

The Christian Catholic Church was organized in Chicago in 1896. Its basis of fellowship was purposely made broad enough to include all true Christians of whatever theological or doctrinal background. It is thus that the name "Christian Catholic Church" was chosen to identify this fellowship, emphasizing its universal or general character and welcoming into its fellowship all Christians willing to unite on the following broad basis of fellowship:

- (1) The Bible is the inspired Word of God—the rule of faith and practice;
- (2) Church membership is limited to those who have repented of their sins and are trusting in Christ for salvation;
- (3) Members must be able to make a good profession—declaring that they do know that they have

truly repented, are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit :

- (4) All other questions of any kind are held to be matters of opinion and not matters that are essential to church unity.

What, then, was the historical reason for the formation of the Christian Catholic Church? It was organized with the hope of injecting into the Christian Church as a whole a new spiritual vitality and, in particular, to restore to the church the teaching of divine healing. The founder, Dr. John Alexander Dowie, was used of God in a special way to bring about healings in answer to prayer. The privilege of Christians to trust God for physical healing was considered a vital (but lost) part of the Christian Gospel, and through the years it has been a particular emphasis of the Christian Catholic Church.

In Japan these missionaries desire to work in areas where there is presently no Christian church. Although they have no official relationship with any larger Christian organization or fellowship, they are very happy to work with any groups or individuals who are sincerely seeking the common goal of bringing men to repentance for sin, faith in Christ for salvation and a life dedicated to him.

THE POCKET TESTAMENT LEAGUE

When General Douglas MacArthur in 1949 challenged the Pocket Testament League with the tremendous need for the Word of God to be placed at the disposal of the Japanese people, and coupled with the challenge a request for ten million copies of the Gospel of John in Japanese, it seemed like an undertaking of tremendous proportions. And so it proved. However, during the year 1952, the League saw the completion of this task as the ten millionth copy of the Gospel of John in Japanese rolled off the press and was placed in the hand of one of this country's throngs who are still without the Word of Life.

As the completion of this task drew near and new horizons beckoned in the land of Korea, the Pocket Testament League was faced with a great decision—should the work in Japan be terminated completely, or should a work be maintained here in addition to the opening of the Korean field? After months of prayer, it was decided to turn the greater portion of the Japanese work into the hands of the Japanese men who had so faithfully served in the ten million campaign. At present they are continuing Scripture distribution in the small villages and rural areas of Japan. Their program includes outdoor meetings, distribution of Gospels in schools, factories, hospitals, etc., and indoor rallies for the entire

community.

During the closing months of 1952 clearance was granted to Pocket Testament League workers to enter Korea with the purpose of establishing the basis for a planned campaign to distribute one million Gospels of John in Korean. One by one the American workers, under the leadership of Foreign Secretary Glenn Wagner, have left Tokyo to take up the new work in Korea. Work has been largely limited to the Pusan area, a city congested with refugees from the north, ROK trainees ready to leave for front-line fighting, ROK troops hospitalized for serious wounds, thousands of school children, United Nations troops and ordinary residents seeking to eke out a living for themselves and their families. While in many other countries missionaries find opportunities for public meetings in schools, army installations, etc., rather limited, reports from Korea convince us that it will take months even to scratch the surface of the opportunities which await the preaching of the Gospel message.

As they look forward this year, members of the Pocket Testament League acknowledge that Jesus Christ alone is the answer to the turbulent conditions which exist here in the Far East and the world around, and with confidence they continue to make available to millions the Word of God in which the Son of God is revealed.

THE FAR EASTERN GOSPEL CRUSADE

by Robert A. Foster

Immediately following the Pacific war the first members of the Crusade entered Japan. Now this fellowship includes about fifty individuals. Initially various types of work were engaged in, but at the present nearly all the members are engaged in language study as their primary objective. The Far Eastern Gospel Crusade recognizes the importance of the church and of local groups of believers but does not have any churches of its own (or any plan to form any), and does not carry on any work under its name. Its members desire as individuals to find their proper place for life and witness in Japan and among the body of Christians in Japan. At present they are carrying on an introductory training program for those who join the fellowship, introducing them to the language and culture of this nation. Certain members are working in cooperative projects such as the Pacific Orient Broadcasting Company and the Japan Evangelical Christian School.

THE FREE CHRISTIAN MISSION

by J. W. Rudolph

The Free Christian Mission is a group of missionaries sent by Pentecostal Assemblies in different lands, voluntarily cooperating in Japan. At the time of writing there is one Norwegian-American, two Danish and twelve Norwegians, making 15 missionaries in all.

All the missionaries have worked (from 2 to 26 years) in China, the first arriving in Japan from Formosa in the early part of 1950.

The missionaries of the FCM are evangelical in doctrine, pentecostal (Acts 2:1-4) in experience and in emphasis evangelistic.

Missionaries are at present located in Kobe, Kyoto, Seto City, Mikuni, Maruoka, Katsuyama and Takefu City, these four last mentioned places being in Fukui Ken.

As the work "began from scratch," the procedure has generally been for the missionaries to start Sunday Schools and Bible classes while studying the language. Later as they spread out they have taken up evangelistic work in a wider sense endeavouring to lead men to a saving knowledge of the Lord Jesus Christ with the end in view to establish free Christian assemblies in Japan.

The first baptismal service was held near Seto City, September 16, 1951, when the three first believers were immersed in a river there. During the year 1952, 80

other believers have been baptized, making the total number of baptisms 83 since FCM came to Japan.

During the summer of 1952 a tent was purchased and in the evangelistic campaigns that followed more than 500 decisions were recorded. Two new tents will be bought before the "tent-season" of 1953 arrives. In addition to the regular instruction in the Word of God for the building up of the new believers' faith, special "Bible Study Weeks" are held for the deepening of the spiritual life.

THE COVENANT MISSIONARY SOCIETY

The Evangelical Mission Covenant Church of America

by William Rigmark

The Evangelical Mission Covenant Church originated in Sweden in 1878 mainly as a result of the nation-wide revivals during the second half of the nineteenth century. Among the thousands of emigrants who decided to seek a happy future life in the United States there were a great number of Covenanters, and before long the Evangelical Mission Covenant Church of America was organized. To begin with it felt itself called to minister only to the Swedish people in the new country. As the years have gone by the Swedish language has disappeared and the Evangelical Mission Covenant Church has taken its place among the great number of national churches in the United States. The Evangelical Mission Covenant Church believes in the Holy Scriptures, the Old and New Testaments, as the Word of God and the only perfect rule for faith, doctrine and conduct.

When the changed political situation in China made it impossible to continue the fruitful missionary work there, God led the Covenant missionaries to Japan. Thus the Covenant Missionary Society of Japan was organized in 1949. A young missionary couple, however, had been on the field for some time previous to this.

Missionary work was first established in the Tokyo area. In 1950 Covenant missionaries were invited to begin work in Kanagawa Ken. Churches have been established in Koze, Hiratsuka, Matsuda and other towns. At the same time it was decided to minister to the people in Niigata Ken. A promising work has developed in Nagaoka City. With Nagaoka as the operational base the work is beginning to branch out into neighboring villages.

In 1951 the president of the Evangelical Mission Covenant Church of America, Dr. Theodore Anderson, visited Japan and initiated a new Covenant work in Gumma Ken. Since the beginning of 1952 regular evangelistic work has been conducted in Minowa and other towns in the vicinity of Takasaki.

Since the beginning of the Covenant work in Japan, the need for a training institute for Gospel workers has been urgently felt. After prayerful consideration a Bible Institute was established in the fall of 1952 as the opportunity to purchase suitable property presented itself. The Bible Institute, which offers a three-year course for young men and women, is located in Meguro-ku, Tokyo. The Bible Institute has already proved to be an inspiring answer to a great need, even though it functions under some restrictions.

Sponsored by the Covenant Missionary Society, but by no means an exclusive Covenant project, is the Nurses' Christian Fellowship, an association of students and

graduate nurses who have declared their faith in Jesus Christ. As the Nurses' Christian Fellowship is an inter-denominational organization, other missionaries help in teaching Bible classes in various hospitals.

This work began in 1950 after a number of schools of nursing were visited by Covenant missionary nurses. Bible classes are conducted at twelve hospitals in the Tokyo area, as well as in some other parts of Japan. A special Nurses' New Testament provided for by the Gideons Society has been distributed in great numbers by the missionary nurses.

The Covenant missionaries on the field are at present fifteen. A few new missionaries are expected to arrive during 1953, and two missionaries will return from furlough.

THE YOTSUYA MISSION

The Yotsuya Mission was established by Mr. and Mrs. W. D. Cunningham soon after they arrived in Japan October 1, 1901. Mr. Cunningham was first appointed to Japan by the Disciples of Christ Missionary Society, but following an attack of polio he was refused by them. He felt the call to Japan so urgent that they came independently and have been supported by free-will offerings from "rope-holders" since that time. Mrs. Cunningham is still living at the original site of the mission—16 Wakabacho, Shinjuku-ku, Tokyo—having completed nearly 52 years of missionary service.

In keeping with the original policy of independency the Yotsuya Mission does not belong to the Kyodan, the EMAJ or the JBCC. We believe in the congregational form of church government. There are 13 churches in the Tokyo area which were established by the Yotsuya Mission. This is just a little above the size of the Mission at the beginning of the last war.

There are 5 full-time Japanese ministers, and the rest of the churches are ministered to by missionaries and seminary students. Besides Mrs. Cunningham, who is the director, three missionary families are in the Yotsuya Mission.

The main activity of the Mission is the maintenance and supervision of a small seminary called Tokyo Bible

Seminary, located at 27 Sakurayama-machi, Nakano-ku, Tokyo. This school now has 18 students and a faculty of 8 Japanese preachers and missionaries.

Last year there were over 100 baptisms.

THE MENNONITE BOARD OF MISSIONS AND CHARITIES

by Carl C. Beck

The work of the Mennonite Board in Japan is of recent origin, the first four missionaries having arrived in Japan in 1949. As a result the year just ended has been for us largely a continuation of beginnings.

As the Mennonite Church has a separate organ for relief and welfare known as the Mennonite Central Committee, and since this welfare organization has work in Japan, the emphasis of the Board is largely evangelism, although emergency relief always makes special demands as was the case in a recent severe earthquake in Hokkaido and in devastating fires in both Kushiro and Obihiro (Hokkaido).

The past year found only two families in actual village evangelism and eight additional workers in language school in Tokyo.

Since rural evangelism presented a great challenge to many of the older church leaders in postwar Japan, and since our group is peculiarly interested in this type of evangelism both by temperament and by experience, it was felt that we could perhaps make the greatest contribution to the total program of the Kingdom in Japan by this kind of effort. As an especially needy area, the Spirit seemed to indicate the eastern arm of Hokkaido.

It is our hope that we can eventually plant in every town and village in this area an abiding witness to our Lord, and that God can raise unto Himself here a church, bright and glorious, without spot or blemish, a part of the greater Church of Jesus Christ in Japan.

THE OMI BROTHERHOOD

by Merrell Vories Hitotsuyanagi

The Omi Brotherhood, being a self-supporting organization for the evangelization of neglected areas with headquarters in Japan and the majority of its members Japanese, is hardly qualified to be a regular member of the Fellowship of Christian Missionaries in Japan, although several of its members have been directly connected with the Fellowship since it was founded, and our founder was its chairman in 1930-31. We have no American or other "foreign" missionary at present although we may have at any time.

There are two or three ways in which the Omi Brotherhood can and does cooperate with and serve the whole Fellowship:

1. Every department of the Brotherhood is intended to be a demonstration of Christianity in action. Almost every type of occupation and industry is represented here - professional, industrial, educational, philanthropic and evangelistic (personal, correspondence, preaching, medical, publications, Bible courses and demonstration). This not only makes the Christian life as guided by the Holy Spirit visible to the seeker, but it also enables any other mission which does not have such facilities to use our plant for purposes of illustration and to observe how such methods of evangelization and rural work may be

adopted or adapted without incurring expense or effort for direct experimentation. The Brotherhood is an experiment station for missions.

2. Our Architectural and Importing Departments offer services to all missions, saving them expense and providing them needed equipment.

The direction of the Brotherhood is entrusted to an elected Executive Committee of twelve in which at least one woman is included.

THE CHURCH OF THE FOURSQUARE GOSPEL.

by Billie Charles

The Church of the Foursquare Gospel is very young, only thirty years old to be exact. Its headquarters and radio station are located in Angelus Temple, the main church, which is in Los Angeles. This church seats 5,000. Next door to it is the seminary which has an enrollment of about 700 students. In the same area are such buildings as a home for missionaries on furlough and a new youth education building.

The main objective of the Church of the Foursquare Gospel is evangelism and the establishment of churches in every country in the world. It has mission work in Africa, Australia, Bolivia, Brazil, Chile, Hong Kong, Colombia, Central America, Cuba, Japan, Mexico, Panama, Philippine Islands, Puerto Rico, Samoan Islands, India, Jamaica and the Dominican Republic. This year the International Church of the Foursquare Gospel is sending out 37 new missionaries plus three Gospel teams which will make evangelistic tours of Central and South America, the Orient and the Caribbean area.

Japan is a new field for the Church of the Foursquare Gospel. Its missionaries first came from China in April, 1951. At the present time Rev. and Mrs. Carl Lucht are working in Hiroshima with their own organization and

working with Youth for Christ. Their work is chiefly mass evangelism and follow-up classes for new converts. They also do some work with the Armed Forces there. Also Rev. Billie Charles is studying language in Tokyo, having children's meetings and adult Bible classes in his home, carrying on evangelistic work in Tokorozawa and holding Sunday school and church services in a school building in Yachimata in Chiba Prefecture.

This summer another young couple will be coming to Japan to help in this work. Future objectives are the learning of Japanese language, the building of churches and the beginning of a seminary.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The year 1952 has been marked with definite progress in the Japan Mission of the Church of Jesus Christ of Latter-Day Saints. Since the reopening of the Mission in 1948 there have been 125 missionaries assigned to the Japan Mission. These missionaries stay from two to three years, so at present there are 70 L. D. S. missionaries in Japan. During 1952 there were 25 missionaries who returned to their homes in the States and only 10 replacements. To relieve this situation of declining numbers, Pres. Vinal G. Mauss asked the servicemen in this area who are members of the Church of Jesus Christ of Latter-Day Saints to donate money to a missionary fund. The servicemen rallied to the cause and built a fund from which 9 Japanese nationals are being supported as full-time missionaries. Plans are to enlarge this program so that more Japanese members may be called into proselyting service.

On April 13, 1952, Pres. Vinal G. Mauss, under the direction of the First Presidency of the Church, set apart Peter Nelsen Hansen and Dwayne N. Andersen as first and second counselors to assist him in the mission presidency. This presidency is responsible not only for the proselyting and growth of the church among the Japanese, but also for the activities of the L. D. S. servicemen in

the Far East area. There are at this time 25 branches of the church among Japanese nationals and 80 branches and groups organized among the servicemen. Two of the Japanese branches are completely organized and directed by lay members who have been called to positions of leadership. The various servicemen's groups are likewise organized so they can conduct their own meetings and also carry on a proselyting program among the service personnel.

The building program is going ahead with the purchase of homes and land in Sendai and Takasaki which will be locations for future chapels. Plans for purchasing other locations in 1953 are being made.

Some outstanding activities are: the translation work of Tatsui Sato of a number of tracts and pamphlets along with much progress in completing the Standard Works of the church and other source material; also, three Sunday School manuals for 1953 were translated by Elder Yotaru Yoshino and published by Elder Oscar K. Hulet; the publishing of the Book of Mormon, additional scriptural witness for Jesus Christ, into Japanese braille through the donated services of Miss Haruko Sakamoto, a member of the church; the organization of the Gumma Mixed Chorus under the direction of Elder Ronald D. Pexton (it was composed of 25 members and investigators from Takasaki and Maebashi who after 6 months of preparation made a concert tour performing in the cities of Sanjo, Shibata, Kanazawa, Nagoya, Osaka,

Kyoto, Yokohama, Tokyo, Maebashi, and Takasaki) ; the Mutual Improvement Association, the social and recreational organization of the church, sponsored a mission-wide basketball tournament in March and a baseball tournament in August ; this organization also sponsored dances, plays, and other recreational and cultural programs throughout the branches of the church in Japan.

1952 has seen a growth in the number of Japanese members being called to positions of leadership to conduct meetings and assist in the work of the various branches under the supervision of the missionaries. Plans for the future are to prepare the lay members to carry more of the responsibilities in the branches, releasing the missionaries for more proselyting.

THE INTERNATIONAL CHILD EVANGELISM FELLOWSHIP

The International Child Evangelism Fellowship is an interdenominational mission. Its program has been designed to reach the children of the world for Christ.

This ministry in Japan had its beginning in the spring of 1948 with one missionary on the field. God has blessed with a steady growth during the ensuing years, increasing the number of missionaries to nine by 1952.

The work was first established in Tokyo and this continued to be the main headquarters for the Mission. Two outposts were established during 1952, one in Ashiya and a second in Hiroshima.

The actual work of this Mission is first, to teach and train native Christians to present the Gospel to children and to lead them to Christ; second, to hold special evangelistic meetings for children all over Japan; third, to translate and print the Child Evangelism lesson material into the native language. This is a very important phase of the work. Much of the material is now in Japanese and more will soon be off the press.

Teacher training classes are held throughout the areas where this work is established. These groups come together each week for instruction and are then sent out to present the message to the children. The average class is made up largely of college age young people. Many

of them are new Christians who are eager to serve the Lord. Some of these young people are teaching as many as six classes weekly with wonderful results.

The greatest step forward was taken last fall with the opening of a Child Evangelism Bible School and Teacher Training Institute. This school is held in the Ashiya branch and offers a nine months course of study. The first five and one-half months are devoted to a concentrated study of the Bible and the next three and one-half months to teacher training in child evangelism methods and materials. Workers who have already had their Bible training may come for just the teacher training service.

Students are required to have at least a high school education. They must be doctrinally sound and sign the statement of faith set forth by the Mission. Before entering the school they must read the Bible through at least once. Each student must provide his own board, bedding and other equipment. The tuition is free and at present limited dormitory space is available.

Students are not limited to child evangelism workers only. The Mission welcomes any Christians interested in children's work who feel the need for further training for rendering more effective service for the Lord.

Missionaries of the Fellowship feel that the one hope of reaching the Japanese people for Christ is in training native Christians. As they go out into all parts of the islands of Japan efforts will be multiplied many times.

THE GIDEONS INTERNATIONAL

by R. J. Holzwarth

The Gideons International who are Christian businessmen of all denominations are banded together with a threefold objective:

- a. Winning the lost to Christ by personal testimony.
- b. Associating Christian businessmen together for fellowship.
- c. The distribution of God's Holy Word to hotels, hospitals, schools, penal institutions, the Armed Forces, youth in our public schools, and around the world in over 66 countries.

We have a total of about 17,000 members in the United States, Canada, Iceland, the British Isles, Scandinavian countries, Europe, Australia, Mexico and Japan etc.

During the year 1952 the following Scriptures were distributed: 3,538 total Bibles; 7,962,280 Youth Testaments; 13,122,384 Service Men's Testaments; 650,157 Nurses' Testaments; and 89,721 foreign Bibles.

The Gideons came to Japan on June 9, 1950, in response to General MacArthur's request for Scriptures for the Japanese. On September 1, 1950, a group of Japanese businessmen was formed into a local Gideon group in Tokyo. The writer has been privileged to be the representative here from June 9, 1950, to December 18, 1950,

and again from November 25, 1951.

Last year Gideon camps were formed in Sapporo, Sendai, Osaka, Fukuoka and Kyoto. This gives us a total now of six Gideon groups in Japan and, the Lord willing, we will establish another sometime in March at Kobe.

The three-year objective is to have about 14 groups organized in Japan and to distribute approximately 400,000 bilingual Japanese and English New Testaments to the university students. Gideons also are now presenting a New Testament with Psalms and Proverbs to high school students and hotels.

Scripture distribution in Japan includes not only hotels but hospitals and penal institutions as well. This of course is done through the Japanese Christian businessmen who are making the presentations.

On September 27 and 28, 1952, the first National Convention was held in Japan and the following were selected as the national officers: president, Takeo Igarashi, president of Hakuyosha Co., Tokyo; 1st v-president, Kanzaburo Momotani, Osaka; 2nd v-president, Ryuji Tsuruhara, Fukuoka; secretary, Kakumaro Kemmotsu, Tokyo; treasurer, Kiichi Kobayashi, president of Lion Dentrifice Co., Tokyo; chaplain, Sadatoshi Sukegawa, Sapporo; Bible secretary, Rikichi Sato, Sendai.

During the Convention period in 1952, Bibles were presented to Ambassadors Murphy, Walker, Dening, Tong and Canadian Counsellor Menzies. Special Bibles were presented to General Clark, General Weyland and Admiral Briscoe.

THE JAPAN YOUTH FOR CHRIST

by Sam Wolgemuth

Youth For Christ International had its beginnings in the year 1945 under the leadership of Dr. Torrey Johnson who became its first president. The work initially was planned to reach American youth who, because of the accentuated program of public amusements and increasing vices, were being lost to the church. God graciously blessed this ministry and multitudes of young people across the States were brought to a saving knowledge of the Lord Jesus Christ. In more recent years under the leadership of Dr. Bob Cook, now president of YFCI, Youth For Christ, in addition to its youth program in the States, has caught the missionary vision. This vision has taken youth leaders to 78 countries of the world. These men have endeavored to work with missionaries and pastors in mass evangelistic efforts. The best equipment and methods available in our modern times have been utilized to present clearly and to the masses the claims of the Lord Jesus Christ upon the lives of men. "Geared to the times but anchored to the rock" has rather clearly characterized the endeavors.

It is the ever-increasing desire of YFC men in Japan that seekers who have given evidence to a desire to know the Lord Jesus Christ shall first of all be instructed in

the Word by careful follow-up which is carried on under the capable leadership of the Navigator staff who work in cooperation with Youth For Christ. YFC recognizes the importance of the church and encourages all seekers to affiliate with a church in their area where the Gospel message is clearly presented. By this method there are men and women in every prefecture of Japan who are studying the Word and share in local church programs.

This year, 1953, will be particularly important in the history of Japan Youth For Christ since the Sixth Annual World Congress on Evangelism will be conducted here. Combining with missionaries and pastors throughout the islands, the YFC staff with the advice of an Advisory Council consisting of mission leaders and leading Japanese pastors, will join forces with the churches to make Christ known to multitudes who have never received the Lord Jesus Christ as Saviour.

To share in this unprecedented venture of faith, approximately 500 Christian leaders from all parts of the world will come to Japan during the month of August. Prayer groups are giving particular attention to this Congress, and Christians everywhere are believing that 1953 will prove to be a great year of spiritual harvest in Japan.

THE NAVIGATORS

Twenty years ago a young man, temporarily in jail for a minor offense, promised the God he knew nothing about that he would serve Him if He would help him get out of trouble. Shortly thereafter Dawson Trotman attended a young people's Sunday evening meeting and became a participant in a contest between the "Reds" and the "Blues." Noting the various possibilities for winning points, Trotman saw that memorizing the 10 verses listed on the contest sheet would bring the greatest total of points.

A few weeks later, as he was on his way to work in the lumber yard in Lomita, California, he was impressed by the words "hath everlasting life." Seeking the source of those words, he glanced at the little cards on which he had written the contest verses for easy reference during the free moments of the day. Coming to John 5:24, he realized the desirability of having eternal life, and at that moment settled it with God. Immediately he began working on a system for helping others to memorize God's Word.

Five years later, Trotman was led to contact Les Spencer, a man in the U.S. Navy, who asked for help in learning the Scriptures and in dealing with men as he had seen Trotman do. As Spencer progressed, he became the means of reaching other men in the Navy, who in

turn reached others. At the close of World War II, the Navigators had men on 1,000 ships, shore stations, and army camps. As a result of several world trips by Trotman, missionaries from more than 40 foreign countries have requested Navigator-trained men to lay the foundation of such work around the world. Since 1948, when Roy Robertson went to China as the first foreign representative, the Navigators have sent men to England, France, Germany, Italy, Cyprus, Hong Kong, Formosa, the Philippines, Okinawa, Japan, Korea, and South America.

In 1950, at the request of Billy Graham, Trotman became Personal Work Counsellor for the Billy Graham Evangelistic Crusade and has directed the personal work and follow-up for all of the city-wide rallies. In each of these, a carefully selected group of young men and women with Navigator training have assisted in the training of personal workers and in the setting up of a "Follow-up Office" to continue to help the converts after the Crusade has moved on to another city.

In the summer of 1951 Roy Robertson came to Japan from Formosa and China at the request of Youth For Christ to set up a system of follow-up based on methods the Navigators had found successful in the United States and in Formosa. A system of Bible study (particularly adapted to the Orient) and memory work was translated and printed for correspondence, using the principle of teaching the student to study the Word of God for him-

self. This system begins simply in the Gospel of John and later spreads to other books in the New Testament and to the Old Testament, laying a foundation step by step of basic truths for victorious Christian living. The ultimate objective is to give each student such a working knowledge of the Word of God that he will be able to win his friends to Christ and to assist them in their spiritual growth.

Except for the cost of ¥ 80 to cover the cost of mailing the four progressive steps of the Topical Memory System, all materials are sent free of charge to anyone who sends his name and address to the Bible Investigation Correspondence School, Central P. O. Box 533, Tokyo.

Such organizations as Youth For Christ, Pocket Testament League, Oriental Missionary Society, and Bible Meditation League have entrusted the Navigators with the responsibility of caring for their spiritual babes by this method of correspondence study. The names of all students are filed geographically and will be shared with any missionary who desires to contact and help the students in his area. Many of these students are located in areas where some evangelism has been done but where there is no missionary or native church to give the spiritual assistance necessary for growth. To be of the most possible assistance to these, each study is graded individually when returned to the office, and any questions that are not fully understood are explained. If there is

an indication that the student has not come into a real knowledge of Jesus Christ, some good explanatory information is sent with the second lesson.

In addition to the correspondence course, the Navigators sponsor two weekly lecture classes for students in the Tokyo area. A follow-up class for Youth For Christ converts teaches the basics of successful Christian living. An advanced training school teaches the students to do personal work. This training is applied as these advanced students serve as personal workers among those who come seeking Christ at the monthly Youth For Christ rally in Kyoritsu Kodo auditorium.

True to their early beginnings, the Navigators have had an increasing ministry among the United States servicemen in Japan. A full-time representative is directing the Servicemen's Center in Yokosuka sponsored by the Christian Servicemen's Association. Another representative works extensively with the men in the Air Force on bases near Tokyo. The Tokyo Office is the headquarters for distribution of English materials in the Orient for servicemen and missionaries.

With the strong emphasis upon mass evangelism which will come to Japan in August during the Youth For Christ Sixth Annual World Congress on Evangelism, and with the increasing work among the U. S. servicemen, the Navigators anticipate greater opportunities to fulfill Paul's command to Timothy to train "faithful men, who shall be able to teach others also."

THE INTER-VARSITY CHRISTIAN FELLOWSHIP

by Irene Webster Smith

The Inter-Varsity Christian Fellowship is not a new organisation, but a very old one, having started in Cambridge University in England in 1877. It was from this group that the famous "Cambridge Seven" went forth to do and dare for God in foreign fields.

In 1928 the British Inter-Varsity students were challenged with the tremendous need for a faithful witness to Jesus Christ and His saving power and to the Bible, God's inerrant Word, among students in other universities in the British Commonwealth. From this sprang the Australian and New Zealand branches of the Fellowship. Students responded by selling their sports equipment to buy Dr. Howard Guinness a one-way ticket to Canada. An adventure of faith had begun.

In 1937 history repeated itself when the Christian students of Toronto saved their lunch money to help finance the beginning of the American movement. For approximately two years it was part of the Canadian Inter-Varsity work, but in the spring of 1940 it was decided that the work in the United States should begin its independent existence, with headquarters in Chicago, but that links between the work in the two countries

should be maintained. The board members of the newly organised independent work and its general secretary, Mr. C. Stacey Woods, were faced with the tremendous task of establishing on the campuses of more than 1200 colleges and universities in the United States a vital witness for the Lord Jesus Christ. But they faced it in faith and God honoured their faith. God has permitted them to see not only a constant growth of the work to which they have given themselves in prayer and effort, but in 1946 He permitted them to see history again repeat itself when I.V.C.F. students in the United States, by their gifts, made possible the sending forth of labourers to the harvest fields of Latin America, the Orient, India and Europe.

In June, 1947, an insignificant group of university students gathered in Nippon Medical University. Unnoticed, they met every Saturday at a definite time and were led in Bible study by Mr. Roy Hasegawa. In September Mr. Charles Hummel, who was here in the Occupation, joined him in starting an evangelistic meeting which was held in a building next door to our present student center. In the same year I was working with students in Kyoto, but in October moved to Tokyo to help in the work. From this small beginning sprang the Japan I.V.C.F. Many young missionaries have taught Bible classes for us in many colleges, and as a result students came to the Saviour and began to witness for Christ on their own campuses, and so others were won

to Christ. We gathered frequently to pray together, and, as one young Japanese said, "our fellowship with one another could be said to have exceeded that of a family, and sometimes several of us would spend long times of fellowship and prayer together."

In 1948 we had our first summer conference and now our spring and summer conferences are regular events. At the last conference thirty colleges were represented from Hokkaido to Kyushu.

In early spring, 1949, the Rev. John Schwab, who had been active in I.V.C.F. work in the University of Texas, joined us. During this time many students were led to a saving knowledge of Christ at the Saturday evening meetings which continued in a rented room close to Meiji University. Feeling the need of something more permanent for Bible study, prayer and follow-up meetings, we began praying and early in 1950 God miraculously gave us a suitable place in Surugadai, Kanda, Tokyo, within five minutes walk of five or six universities. In 1951 Mr. Ken S. Roundhill, formerly a staff worker of I.V.C.F., came to Japan and was led to help us in student campus evangelism.

Inter-Varsity Christian Fellowship mainly functions on campus amongst the students themselves, and occasionally they have evangelistic meetings and special speakers. Once a month, students from many universities gather for prayer and to encourage one another with news of their own campus. Many of the graduates are

today training in seminaries and Bible colleges for the Lord's work.

Students have been publishing their own monthly magazine, "Kirisutosha," which from now on will be issued quarterly. Tracts suitable for university students are also being published.

We are grateful for the growth and function of the Kirisutosha Gakuseikai—the Japan counterpart to the I.V.C.F., and for the counsel given to this side of the work by the council which meets regularly.

The establishing of evangelical indigenous student groups in Japanese universities, we feel, will do much towards winning tomorrow's leaders for Christ and His Church today. We trust the I.V.C.F. will be used to that end.

THE YMCA OF JAPAN

by Howard L. Haag

This year 1953 will go down in history as a most eventful point of reference in Japan. With all the international galaxy of issues and problems in parade here in the Far East, those who are interested in catching up the interesting forward steps of progress of Christ's Way in Japan may well stop to remember a significant event which took place in 1903. It was just 50 years ago that the two movements, the City Young Men's Christian Associations and the Student Young Men's Christian Association, joined forces to create the National Committee of the Young Men's Christian Associations of Japan.

This National Committee which is now the coordinating body uniting all phases of the Association movement becomes, not a central board of control, but a federation of locally autonomous organizations. This characteristic of local autonomy of the YMCA is one which is little understood generally. It is essential to the Association movement around the world. Each city, student, or community YMCA is an entity in itself, except as some of the large associations do reach out into the city in which they have their central bodies and create branches. The

general rule still remains, however, that local associations are self-governing, self-directing, self-financing and quite independent of each and every other association. Thus it is that each national movement is quite independent from each and every other national Association movement. It is a mistaken idea that the World's Alliance in Geneva, Switzerland, in any way controls national YMCA movements. The World's Alliance by its very nature is an alliance of member organizations, namely, the various national councils or committees of the YMCA within some seventy nations. The same relationship exists between the member national movements in the World's Alliance as exists between the local associations of a given nation and its own national council or committee.

Often inquiries are made as to the relationship of the National Committee of the Young Men's Christian Associations of Japan with the International Committee of the Young Men's Christian Associations of North America. The fact of the matter is that there is no other relationship save that of the latter being an aiding movement. Legally and formally there is no authoritative relationship. The International Committee has for the last seventy years held itself ready to stand by to aid by lending leadership when that aid has been called for. It has also, in times of disaster such as devastation by war or other calamities, been ready to render some financial aid in reconstruction of buildings or the training of staff. This

aid, however, is always given with complete assurance to the national movement that its autonomy will not in any way be infringed upon. As it lends fraternal secretaries, these men go to the asking country to work under the guidance of the national movement and without any authority other than they may have as specialists in one of the many phases of the total YMCA work. An example of this may be found in the case of the fraternal secretaries working with the National Committee of the YMCA of Japan. Here, upon request of the National Committee, we have five fraternal secretaries, one in general administration, one in student work, one in boys' work and camping, one in physical and recreation work and one in Christian emphasis. Nor are all these men from the United States. One is from the Canadian Association and one is from the Swedish Association. In each case these men work with a counterpart secretary who is the senior Japanese director of the department of work in question. Each of these departments has its own national departmental committee which is a sub-committee of the National Committee and works in coordination with the local student and city associations which make up the national movement.

When reviewing the history of the National Committee of the YMCA of Japan it must be noted that though this body is now celebrating its fiftieth anniversary, the local student and city associations which make it up are in many cases much older than this. The Osaka

YMCA was founded in 1882. The Tokyo Association was founded in 1880. It was largely the call of student work which caused the first fraternal secretary, John T. Swift, to come to Japan. When he arrived in 1889 he found the two above-mentioned associations "in good condition." They were ministering to Christian education of students and otherwise conducting programs of value to the young men of the cities. It was under the leadership of men like Mr. S. Niwa of Tokyo that the city association movement was built. With Mr. I. Fujita as first secretary, the Tokyo Imperial University YMCA was founded. These two will serve as examples to show that the two movements were growing side by side. As the city associations spread and grew, the student associations did likewise. City buildings were built and began to serve the vast number of young men who crowded the cities of Japan. The universities likewise called for more and more of the student associations. Though not all had buildings the movement grew in strength. It was natural that these two phases of the YMCA work should have their own federations. Though there was no "split" in the structure of the YMCA as a whole, the very divergence of the nature of the work from the beginning led to the development of these two phases. It was natural also as time went on and common problems and overlapping functions brought these two national groups into constant contact, that there would be thought of getting

together in some kind of federation as exists in other countries of the world. The National Council or the assembly of representatives of both these bodies was called for. In 1903 the final formation was made and the National Committee in its present form came into being.

These have been fifty rich years. Growth has been beyond the expectations of the founding fathers. Today the student work extends into 158 universities in Japan. Some 5,000 students are affiliated together in this enterprise which is undoubtedly the largest and strongest national Christian student body of the land. At the same time the city associations have grown. Today there are 33 city associations affiliated in the National Committee. Many other cities are in process of establishing local associations and asking for instructions as to how to become affiliated. The city associations are extending their work in the field of boys' activities. It is felt that this age group between grade school and university is one which should have major attention. For this purpose a National Boys' Work Committee has been organized. In this department the Hi-Y Clubs unite to further their work among high school students. They have their National Hi-Y Fellowship. Over one hundred clubs are a part of this movement today. This Boys' Work Committee has relationship to the work of seven boys' camps throughout the nation. These camps are largely under the direction of local city associations. The National Committee assists in program and training of leaders.

A phase of work re-activated since the war is the emphasis on recreation and physical education. This was a great work of the YMCA of Japan under the leadership of Franklin Brown. It has been recently renewed with a fraternal secretary working with a special national committee and Japanese staff cooperating with local associations.

Better methods of Christian education are now being emphasized in local and student associations since a National Christian Work Committee is working with another fraternal secretary and Japanese staff. Here again the National Committee finds ways of supplementing the work of the local Y and aiding it to make its work more effective and far-reaching.

Thus the National Committee of the Young Men's Christian Associations of Japan celebrates its fiftieth year with a strong forward-looking program. In the years to come new associations will be formed. New staff will be trained. New laymen will throw their lives into this great Christian service to supplement the work of the Christian churches of Japan,

THE SALVATION ARMY

by Charles Davidson

Salvationists in Japan continued throughout the year 1952 to steadily pursue the Army's postwar program of spiritual and physical renewal. Highlighting the year was the visit of General Albert Orsborn, international leader from London, whose week-long campaign, following an extensive tour through the United States, had been the subject of earnest prayer and happy anticipation. An able and inspired evangelist, General Orsborn thrilled his audiences in Tokyo, Osaka, Kyoto and Kobe, and Salvationists rejoiced in the evidence of the blessing of the Holy Spirit upon these gatherings as hundreds confessed their need of Christ. The Emperor graciously received the General who also had opportunity for cordial interviews and discussions with the Prime Minister, the Supreme Commander and other leading personalities.

Increasing emphasis is being placed upon outdoor evangelism, even at the smaller centers where truly it is a matter of two or three gathering together in the Master's name. Efforts also are being made to replace at least some of the Salvation Army literature destroyed in 1940. Publications recently issued—of immediate interest to Salvationists but also of general interest to other

Christians—include some of the writings of the late beloved Gunpei Yamamuro, and also of one of his dear friends, Samuel Logan Brengle of the U.S.A. Several additional centers of evangelism have been opened, notably in Okayama, Tokyo and Hokkaido, in each of which a new establishment has been erected.

The training of selected young men and women for full-time service continues. Likewise periodic training institutes are arranged for all those sharing responsibility for young people's activities. Of special note and benefit was the refresher course organized for all postwar officers, in addition to which a group of more than 100 "local officers" (lay-workers) spent three days in council and conference with Commissioner Uyemura. The Army's social service operations continue to reflect the basic precept of service to God and service to man. It is felt that with the many admirable social reforms undertaken by the authorities and public preoccupation with a materialistic philosophy, the danger of religion being relegated to the sidelines or removed entirely presents an acute and constant challenge to the Christian social worker. Improved techniques and improved equipment call for better approaches on the spiritual level. Earnest efforts are being made along these lines. During 1952 a new home for young women was opened in Tokyo, the financing of which was shared equally by the organization in Japan and its good friends in the U.S.A. A well-equipped dormitory for nurses was also added to

the facilities of the Army's Suginami Sanitarium for T.B. patients.

Representing International Headquarters, London, Colonel Davidson made several visits to Korea to encourage Salvationists there, and organized the dispatch of food, clothing and funds to help maintain the Army's operations in that distressed and war-torn country.

THE AMERICAN FRIENDS SERVICE COMMITTEE

by Anna Brinton

The work of the American Friends Service Committee in Japan includes relief, social service and peace education.

More than \$250,000 worth of relief supplies contributed by the *AFSC* was distributed by LARA in 1952 before the LARA program came to an end. Powdered whole milk and clothing made up the bulk of the shipments. Milk stations and orphanages are especially grateful for the sustained support which continued for six years from 1946-1952.

Three neighborhood centers have continued to be maintained, two in Tokyo and one in Mito. The center at Toyama Heights, Tokyo, is situated in a housing project with a population of 5,000 middle-class people. Its activities include classes in abacus calculation, art, flower arrangement, folk games and dances, the making and manipulation of puppets, and music, including chorus (both Japanese and English), piano playing and recorded music. A sewing room equipped with three machines is available each morning. There is a women's group which often engages in sewing for relief projects. Equipment is available for such sports as baseball, volley ball and ping-pong. Within the past year study groups

have discussed current events and the theory and practice of the Society of Friends. A kindergarten with an enrollment of 75 children forms an important part of the program. The library, open six evenings a week, is frequented largely by students. The well-warmed hall is used for public meetings. Participants in the center's activity increasingly draw in others both from within and from outside the community.

The other Tokyo center is in the government camp for repatriated and displaced persons at Setagaya Go. Here in a comparatively small slum area as many as 8,000 people are living under crowded and primitive conditions in old Japanese army barracks. The recreational, intellectual and cultural program of the neighborhood center is designed to stir people out of the mental and spiritual lethargy arising from their depressed condition and provide some meaning and interest in life. With the regular help of a volunteer doctor, health instruction is given. There is also a kindergarten. It is estimated that within a week four to five hundred people use the center in one way or another. A day nursery initiated in 1949 is serving 65 children (ages two to four) of day-laboring mothers. It is housed in a building beside the center.

The neighborhood center in Mito, Ibaraki Prefecture, is situated in the premises of the Friends Meeting. It offers a program similar to that of the center at Toyama Heights.

Weekend work camps, 21 in all, were carried on in

the Tokyo area between March and November, 1952. Seven were at Kodomo-no-machi, an orphanage outside of Tokyo. Three were at a home for dependent women and children inside the city and the rest were at Setagaya Go. Their purpose is to provide peace education by means of an opportunity for young people from a variety of backgrounds to cooperate in manual work to meet community needs and to help the local people to realize what their own responsibilities are. Playgrounds and in some cases roads have been developed and existing facilities have been repaired and improved. Besides mitigating psychological tensions, work camps have taught people how to help themselves to improve their depressed conditions.

An International Student Seminar has been held in Japan under the auspices of the American Friends Service Committee each year since 1949. As in Austria, Denmark, France, Germany, Holland, the United States, India and elsewhere, these seminars have brought together for from two to seven weeks 30 to 60 young men and women of many lands and diverse experience. They live, work, study and meditate together. The object is to build a durable peace by creating mutual friendship and understanding that transcends barriers of nationality, race and culture. It is also hoped to inculcate a sense of personal responsibility for peace and practical peace-making.

In the summer of 1952 two seminars were held in Japan, one at Tsuda College in Tokyo (enrollment

60) and one at Kobe College in the Kansai (enrollment 42). They were attended by both men and women. Nine nationalities were represented. Leaders, who shared all aspects of the seminar life (recreation, meditation and worship as well as the lectures and discussions), came from Japan, the USA, India, France, Great Britain and Germany. The theme of both seminars was "Nationalism and World Peace." An effort was made to go beyond academic analysis to a more practical or personal approach to the problems that confront emergent Asia. After occasional heated arguments it was deeply moving to feel a sense of penitence in the group as a whole and an even closer fellowship than before. The whole experience of living together and sharing responsibility for all the seminar's activities contributed effectively to the attainment of its objectives. During the winter, reunions and occasional lectures or series of lectures help to continue the process begun in the seminars.

THE FELLOWSHIP OF RECONCILIATION

by Paul M. Sekiya

During the year 1952 the FOR attempted to promote the cause of Christian pacifism by nourishing the grass-roots of the movement by means of group studies, monthly meetings and the annual conference. The main effort has been directed towards arousing public opinion and taking a firm stand against rearmament and the rising tide of thought-control which is a forboding of the re-birth of a police state.

The second National Conference of FOR held at Nishinomiya in August provided a unique opportunity for mutual acquaintance as well as encouragement bringing about a closer fellowship among the members residing great distances apart. The conference issued two statements, one against rearmament and the other for the acceleration of the release of Japanese war criminals.

During the summer members of FOR participated in a work camp for eight days, digging a well for a community of outcast people (known as "Eta") in a village in Shiga Prefecture. Such projects help to break down barriers between the village people and the outcasts. Similar projects should be undertaken hereafter by FOR to improve relationships between Japanese and Koreans.

In the general election for members of the House of Representatives on October 1, it was encouraging that

the Socialist Party, standing against rearmament, gained strength especially in the urban districts although the Liberal Party favoring rearmament won a majority of votes. FOR must redouble its effort to stem the tide of rearmament and thought-control in the future.

Items of special emphasis for the year of 1953 are as follows:

- (1) Formation of cells in colleges and universities.
An FOR group has been formed at Doshisha University in Kyoto.
- (2) Work camp project with a definite program of reconciliation similar to the one in Shiga Prefecture mentioned in this article.
- (3) Prayer and lecture meetings.
- (4) Increased publication and literary activity:
 - a. Monthly organ, "Yuwa"
 - b. Pamphlets published at irregular intervals
 - c. Leaflets
 - d. Writing or translating a standard book on Christian pacifism
- (5) Systematic visits to local FOR groups by teams consisting of two leaders per team.

In 1952 FOR raised ¥142,000 in Japan and received ¥336,000 from the United States. It had 200 members and 21 associate members in addition to at least 22 known sympathizers in the Tokyo area alone. Of the 200 members 31 are American and Canadian missionaries. During 1952 about 70 Japanese persons and 15 missionaries

joined the FOR in Japan. There are now 24 chapters located in the following places: Sapporo, Otaru, Obihiro, Kushiro, Hakodate, Fukushima, Tokyo, Yokosuka, Gumma, Shizuoka, Nagano, Hachiman-machi, Wakayama, Kyoto, Osaka, Kobe, Himeji, Hiroshima, Yamaguchi, Fukuoka. Nagasaki, Sasebo and Kagoshima.

THE INTERNATIONAL UNION OF GOSPEL MISSIONS, INC.

by Hugh Moreton

The IUGM is the largest association of rescue missions in the world, though it is a newcomer to Japan. However, its forty years of experience qualifies it to launch a long-overdue ministry in Japan. Its impact upon the modern world can be appraised by its aggregate investments excess of \$27,000,000 with annual budgets exceeding \$4,000,000. Its enterprises sprawl all over the United States. Recently it has flung out branches to Europe, Africa and Israel. In 1951 its first beacon in the Far East, the Tokyo Gospel Mission, was established. The Mission, as a vanguard of other rescue missions to be anchored in the big industrial cities of Japan, is organized as a vital, strategic bridgehead, as New York was the historic IUGM base from which radiated out rescue ministries across the American continent.

As a fellowship, the IUGM is an association of rescue missions in good standing with the evangelical churches and having community endorsement. It is therefore not a competitor with local churches but is rather their complement. Its special emphasis in Japan is the poor, the underprivileged, the lowly. It seeks to furnish for this class the emancipating Gospel as a full-orbed dynamic for physical, mental and spiritual maladies. Its media

are useful employment, men's dormitories, hostels, orphanages, women's homes, clinics and the like. Materially and spiritually its business is to serve those who from misfortune or disease are destitute, derelict, or delinquent.

The Mission cannot escape the grim challenge of human debris swirling like flotsam and jetsam in the wake of World War II. The appalling wave of demoralization that swept into Japan like a tidal wave was reflected in criminal statistics, vagrancy, street-girls and clandestine dope-peddlers. Although the 800,000 demolished homes of the world's third largest metropolis have in these eight years been largely replaced and the number of 3,000,000 homeless has been reduced, the field of service for a handful of missionaries is practically limitless and the need is urgent.

The activities of the IUGM in Japan are necessarily still in the pioneering stage, but it is a cause for gratitude that during 1952 a humble beginning has been registered in four fields of specialized Christian service, a narrative of which follows.

Orphans

That the Welfare Ministry during 1952 registered 26,594 orphans in orphanages throughout Japan (4,620 in Tokyo) of whom 482 were of mixed parentage is plausible. However, if the estimation be accurate, 20,000 to 200,000 offspring of mixed illegitimate unions are distinctly the responsibility of rescue missions, as are other

uncared for miscellaneous orphans. Accordingly, to cope with the large number of vagrant, homeless orphans at large, the first building unit under IUGM's comprehensive program to open its doors during 1952 was an orphanage situated in Musashi Sakai. The year also witnessed the launching of a vigorous Sunday School and Bible classes at the Tokyo Metropolitan Shakuji Orphanage, the first Christian enterprise in its long 81 years' history!

Prostitutes

In spite of IUGM's being a probationer it cannot be inactive before the tragedy and pathos of 17 red-light districts in Tokyo unofficially authorized by the government. Since the Prostitution Penalties Bill was pigeon-holed in the second 1952 Diet session, harlotry is de facto permitted, which makes Japan about the only nation where there is no law directly to combat prostitution. The work is complicated by 70,000 to 80,000 girls catering exclusively to members of the United Nations' forces. Any attempt to instigate measures for the manumission of these unfortunate girls has to be considered in the light of the sad and startling fact that they earn some \$200,000,000 in foreign exchange for their country, and this item is second only to special procurement demands in Japan's favorable balance of invisible trade! In 1945 the problem was relatively simple with 537 specially licensed restaurants employing professional women. In 1952 that number had spiraled to 1,082. This delicate

job bristling with complexities is to be tackled by a team of skilled, spiritual workers, patient and expert in the art. The Metropolitan Police Department arrested in the first half of the year under review 3,671 prostitutes of whom 1,382 were consorting with non-Japanese.

With painstaking care IUGM surveyed these 17 notorious city segments, not failing to render Christian witness to the girls and their landlords. In one case at Tamanoi (an area with about 200 "special cafes" and nearly 1,000 girls) a girl declared that she had been under Christian influence in Karuizawa! It is common for these young country women to be sold from ¥10,000 to ¥20,000, most of them hailing from the Tohoku District. In some cases children are "sold" for a pittance. The compensation for this sacrifice of virtue is frequently ¥1,000 and occasionally ¥400 a month. The youngest girl traded in this shameful way was nine years old! We search our hearts and ask: "What would Christ say and do about these cases?" The wretchedness of the pernicious business is slightly mitigated when we learn that 885 human traffic brokers (who normally charge ¥2,000 to ¥3,000 for each transaction) were arrested during the first half of 1952. Christian agencies accepting the responsibility for this type of work can never rest till positive, successful steps are taken to "rescue the perishing" and properly rehabilitate them. The Mission accordingly plans to establish a home for girls.

Vagrancy

In the 20 larger cities of Japan (each with a population of over 200,000) there are 188 slum areas comprising 45,884 households with 181,279 inmates. In Tokyo there are as many as 54 slum districts and 5,000 indigents with over 1,760 households concentrated in the shanties of Ueno Park, Sumida Park, Akashigawa and Ochanomizu ; this is in addition to the more than 8,900 vagrants housed in 33 dormitories. As a Mission we are grateful for the efforts being made by the government to combat the need. Under the Daily Life Security Law as many as 2,000,000 persons (2.5% of the total population) are now receiving public assistance. This, together with valiant efforts of other relief agencies at work in Japan, must be implemented. Food, clothing, practical assistance, tinctured and imbued with the Spirit of Christ, have been the year's ministries to vagrant communities including the Ueno subway group.

Other Work

With over 80,000 persons in Japan narcotic addicts last year (women accounting for about 40% of registered addicts) medical and spiritual aid must be rendered. Therefore ministries were furnished to Kanto Medical Reformatory, Tama Boys' Reformatory and the Murayama Leprosarium. Personal evangelism amongst the homosexuals of Ueno Park during early evenings was conducted.

With a view to establishing a network of rescue missions embracing the principal cities of Japan, a panoramic survey of Kyushu, Hokkaido and Honshu Islands was achieved. The Japan board relays fortnightly on-the-spot reports to the American board (of which rescue specialists Mrs. Billy Sunday and Dr. Homer Rodeheaver are members). To veteran Christian churches and missions in Japan we ask to be an adjunct. In the spirit of the early bondslaves of Christ we offer unstintingly cooperation with and contribution to the work of God in Japan.

JAPAN BIBLE SOCIETY

by *T. Miyakoda*

Table of Circulation for 1952

Bibles	New Testaments	Portions	Braille	Total
38,455	255,419	1,461,010	5,274	1,760,158

We often read the saying of journalists that "at present the outstanding characteristic in the Japanese reading world is the rivalry between communist books and the Bible. These books are seen in every city and town and are read widely. It will be interesting to see which will win the mind of the Japanese people. So many Scriptures have been sold and read by Japanese after the war." Because of this situation, Japanese journalism has never missed an opportunity of touching on Bible work. They are not ignorant of the fact that the Bible has been the best seller during those days and they have been criticizing Japan's postwar social situation quoting Biblical texts. For instance, one of the biggest newspapers, Asahi, denounced too gorgeous Christmas sales and celebrations, pointing out that, while more than three million Scriptures had been read by so many people during the year, yet the average Japanese did not truly understand the significance of the birth of Christ. Asahi continued, "Our people ought to re-read the Bible on this Christmas occasion."

Bible reading among Japanese

It is a peculiar situation that although during the last 3 years the Japanese people bought more than ten million copies of the Scriptures church attendance has not increased proportionately. In Fukushima Prefecture three of our colporteur pastors arranged Bible lectures by Old and New Testament scholars in 3 cities. They charged 20 yen for entrance fees, yet they had an audience which was from outside the churches.

It is said that there are about fifty thousand "non-church" Christians in Japan, and it is thought that their numbers have increased lately. It is reported that 3,000 copies of the big Bible Dictionary (¥2,500 a copy) and more than ten thousand copies of the small Bible Dictionary have been sold by a Christian publisher one month after publication. According to the publisher most of the books were sold to people who do not belong to the churches. This situation will not be a surprise if it is remembered that more than 99% of the people in Japan are literate. Clearly here is a field awaiting evangelization, the field being those who have the Bible and are studying it.

Two years ago a member of our staff asked if it would be all right to send twelve copies of the Hebrew Bible to Shizuoka. We wrote to our colporteur pastor who had enquired for these Hebrew Bibles. There was no mistake about his request. We found in Shizuoka that

an Old Testament study group had been organized in one of the churches. Japan Bible Society has been getting many Greek, Hebrew, German, French and Latin Scriptures from the American Bible Society, the British and Foreign Bible Society and other Bible societies. During the last 4 years we have sold:

	Bibles	Test.	Portion	Braille	Total
English.....	16,189	82,166	422,350	65	520,770
Hebrew.....	401	—	—	—	401
German	560	527	—	—	1,087
French	211	222	96	—	528
Greek	—	1,002	—	—	1,002
Latin	—	161	—	—	161
Chinese.....	2	2	—	—	4
Korean.....	4,750	16,788	72,334	—	93,872
	<u>22,113</u>	<u>100,868</u>	<u>494,779</u>	<u>65</u>	<u>617,825</u>

Japanese are ready to accept the Bible

From April to November, 1952, we sold 1,353,541 copies of Scriptures. This number is low compared with four million for 1951. The reasons are:

- (1) a change in the system of distribution and
- (2) too much emphasis laid on the early publication of the new colloquial version.

Firstly, we have wasted too much time planning and rearranging the distribution system, and secondly, sales were held up because people have hesitated to buy the classical version of the Scriptures because of the announce-

ment that the new and better colloquial version was coming so soon. Yet, according to our colporteurs' reports, people are wishing to buy and read the Scriptures.

Year of colloquial versions

1952 will be remembered as the year colloquial versions were much discussed in Japanese reading circles. Mr. Tsukamoto, one of the leaders among "non-church" independent Christian groups, announced the projected publication in April, 1954, of his translation of the New Testament while Dr. Kagawa's Kirisuto Shimbun version of the New Testament came out in November fulfilling great expectations. Every time, and on every one of the newspapers pages where these individual colloquial translations are introduced, our J. B. S. revision work is mentioned and the hope expressed that a better and more digested authorized colloquial version may be worked out soon by the Japan Bible Society.

There should be no need of mentioning that among the drastic changes in Japan that took place after the war, the change of the language style might be counted as one of the biggest, especially in the educational world. Government, and even the Imperial Family, have adopted the colloquial style, abandoning the long cherished literary style. In the grammar and high schools only colloquial language is being used and young people graduate who are able to read only in colloquial.

In this situation, while our Japanese Bible has been

respected and loved as beautiful Japanese, it has come to be placed among the classics and has lost its power with the youngsters. There has been an urgent need for a colloquial authorized Bible, and the J. B. S. (with the help of A. B. S. and B. F. B. S.) started work on this Colloquial Version in 1951. It was started with the expectation that both the Old and New Testament would be completed within three years—by 1954.

Special distributions

We have received requests from many Bible societies for Japanese Scriptures. We find these are for Japanese P. O. W.s who must remain behind in various parts of Asia. Stimulated by this news, J. B. S. specially distributed Scriptures among foreign people in Japan. Naturally, most of these went to the Koreans. We distributed about 1,000 copies of Korean Scriptures among the Koreans who are on Tsushima Island, which lies between Japan and Korea, and about 1,000 copies for the Koreans who are in prisons throughout the country.

Last year we sent two trained colporteurs to Rebun and Rishiri, the most northerly islands off Hokkaido. Those islands had never been touched by our colporteurs even before the war, and when our colporteurs landed and visited the head officers of the islands, they were introduced among the crowds at shrine festivals and were given the opportunity of selling over 3,000 copies. They were also invited to many village meetings to speak

on the Word of God.

Rev. T. Miyakoda, the general secretary, and Mr. M. Sakata, attended the United Bible Societies General Conference at Ootacamund in South India and their visit to many Bible Societies is recorded with many thanks.

The appointment of a representative of the J. B. S. to the standing committee of the U. B. S. is a matter of pride and satisfaction to all.

Step towards self-support

This year at the autumn general directors meeting we appointed 50 members of an Advisory Council. The first advisory meetings were held in December at Osaka and Tokyo. Mr. D. Takei, president of Showa Sangyo Co., was elected chairman. Mr. Watanabe, president of Sanwa Bank, vice-chairman, Mr. Hata (Tokyo), manager of Asahi Slate Co., and Mr. Anekawa (Osaka), business man, were elected secretaries.

Supporting members reached 300 by the end of the fiscal year, November 30th. Contributions of all sorts reached Y737,501.25. We have been able to contribute our share for revision work by giving Y590,000.00.

MUKYOKAI

(The Non-Church Group)

by Goro Mayeda

Since Mukyokai people attach no importance to any organization and hence keep no statistics, it is impossible to write an annual report with exact figures specifically valid for 1952 as distinct from the year before. These lines are, therefore, a supplement to the brief survey of the movement given by the same author in the Year-book of 1951.

Generally speaking, Mukyokai is growing strongly. Invisible though the movement is, the increase of the subscribers to Mukyokai magazines (mostly for Bible study) and the development of Bible study groups show how deeply and widely the movement is taking root in Tokyo and elsewhere. Especially young students take an interest in Mukyokai because many of them have been disappointed or even disgusted by foreign-sponsored propaganda in spiritual fields coming from both sides of the Pacific. On the one hand, in obedience to the orders of the "peace-offensive" they stopped throwing acid-bottles and many universities and colleges experienced a calm campus life toward the end of 1952, but it does not mean that materialism decayed. On the other hand, foreign-aided pastors and missionaries do not appeal very much to the students because their approach is

rather "dollar-ly" than scholarly. Unfortunately the intellectual level of Japanese clergymen is on the average much lower than that of university professors. It goes without saying that the mounting antipathy against the foreign "Christian" troops helps to cause misunderstanding concerning Christianity. By the way, most Japanese intellectuals are quite indifferent to the so-called independence given in 1952. This lack of intellect and blind obedience to foreigners keep many young people away from the churches. In this connection it should be pointed out that faith is personal; since a nation consists of persons similar in custom and language, there is a national form of Christian life distinct from other nations—for instance, German Christians live and think differently from English Christians. Thus, faith can be and should be national; that is, its fruits should not be forced from outside but should democratically come out of the people who receive the Gospel.

These two points, the one intellectual and ethical and the other democratic, are stressed by Mukyokai's advocate, Kanzo Uchimura, and his followers. Mukyokai has many leaders who are actually university professors or of professor's level; they are all completely independent from foreign missions and foreign-aided organizations.

However, Mukyokai adherents are not only intellectuals but also common people. Especially in rural areas it is improving. Magazines are sent from various leaders, and the articles help in the conduct of family worship

and Bible study with full respect to Japanese customs and ethics. H. Ishiwara and H. Masaike (both editors of their own periodicals) are working as itinerant leaders among farmers and fishermen. Development among both intellectuals and non-intellectuals is one of the characteristics of the recent Mukyokai movement.

Further, Mukyokai is not only national but wishes to be universal. Its "non-church" (i. e., rejection of ecclesiastical organization, water baptism, tangible sacraments, etc.) and by faith alone principles have been warmly received by the Korean and Formosan peoples. Since Uchimura's days they have had periodicals and Bible study groups, and after the war fellowship between Japanese and non-Japanese Mukyokai people is becoming closer. Aid to Korean friends is one of the examples. In fact, many Mukyokai people are internationally minded; world peace is their sincere wish.

K. Kurosaki's 3 volume Abridged Commentaries on the Old Testament were completed in 1952. This means that his life work (in addition to his 10 volume New Testament Commentaries, 1 vol. Abridged New Testament Commentary, and Greek-Japanese Concordance) has been brought to perfection. A thanksgiving meeting was held in Osaka.

T. Tsukamoto is preparing his New Testament translation in colloquial Japanese. It was first completely published in his own magazine, so he is the pioneer in this matter. What will be printed in 1953 will be a

revised and annotated edition.

In addition to his duties as president of the University of Tokyo, T. Yanaihara holds his Bible study meeting every Sunday and continues his monthly magazine.

The fundamentalistic movement launched by some people of Kyushu, where the Korean War was more tragically felt than elsewhere, had some influence on Mukyokai people. But in the course of 1952 it became a local and sectarian phenomenon at the city of Kumamoto. In spite of the fact that Mukyokai has no systematic dogma or organized leadership, severe criticism against paganization was made from the Biblical viewpoint, and Mukyokai as a whole proved its soundness and strength as an invisible group of faith-centric Christians.

It is also characteristic for 1952 that Mukyokai people no longer criticized as bitterly the so-called churches. It may be that they are too busy in fresh evangelization of the seventy million Japanese to whom the Gospel is unknown to deal with 200 or 300 thousand ready-made "Christians." But, if Mukyokai has caused a new counter-reformation among the churches and hence made criticism unnecessary, its aim of reformation might be considered as fulfilled. In other words, Mukyokai is not anti-ecclesiastical, but it is working for the Kingdom of God where neither **protestantism** nor Mukyokai (**non-church**) exist, but where all are one through Jesus Christ and there is one real Church which is His body.

For further discussion refer to the article, "The

Non-Church Group," by T. Suzuki, in **The Japan Christian Quarterly**, vol. XVIII, No. 2, Spring 1952, and "Mukyokai" by G. Mayeda in the 1951 edition of **The Japan Christian Yearbook**.

CHAPTER III

THE MISSIONARY FELLOWSHIP

THE EVANGELICAL MISSIONS ASSOCIATION OF JAPAN

by Francis B. Sorley

This organization came into existence in the summer of 1947 when a number of evangelical mission groups and individuals were gathered together. Many of them had just recently started missionary work in Japan and felt the need for fellowship and consultation with other missionaries of kindred faith and purpose. There has been fellowship and a unity of spirit and purpose with the National Association of Evangelicals and the Evangelicals Foreign Missions Association in America, but there is no organic connection with either of the above or with any other missionary organization at the present time, nor is any contemplated.

The EMAJ was established as a cooperative fellowship devoted to the propagation of the Christian faith and providing means for united action and cooperation in such activities as: promotion of Christian fellowship, development of field comity, provision of field information and representation before the government when necessary. It is neither the purpose nor the inten-

tion of the Association to interfere with the program of associated mission groups nor to dictate to them regarding any matter whatsoever.

Membership in the Association is open to individual missionaries as well as to mission groups who subscribe to the statement of faith which has been adopted as expressing the conservative theological position of the evangelical Christian bodies it represents. In his final report to the Association, Dr. Bishop stated that 417 missionaries belonging to 53 evangelical mission boards and from several different countries have at one time or another been members of the Evangelical Missions Association of Japan. Many who have gone to rural areas in Japan are no longer able to enjoy active fellowship in the regular meetings. Other co-workers in Japan are welcome to join for fellowship and mutually profitable activities.

FELLOWSHIP OF CHRISTIAN MISSIONARIES IN JAPAN

by Sigurd Aske

Historically the FCM dates back to 1902 when the Standing Committee of Cooperating Missions was organized. Twenty delegates met at the first meeting at which time five standing committees were appointed. By 1911 the number of delegates had doubled, as had the number of committees.

That year the Standing Committee on Cooperation became the Conference of Federated Missions, or, as the body later came to be known, The Federation of Christian Missions in Japan.

The peak of activity was reached around 1918 when some eighty regular delegates attended the annual conference. No less than seventeen standing committees were appointed to cope with the increasing load of work.

When the National Christian Council came into being in 1923 as the organ of cooperation for all missions and churches in Japan, the future purpose of the Federation was defined as being "for fellowship, education and inspiration." Relieved of the burden of many routine duties the Federation now was able to accomplish more in the way of spiritual inspiration and challenge. However, the fact that the body continued to operate with much of the old machinery, its membership still consisting of duly

appointed delegates from member missions, led to some confusion both among members of the Federation and among the Japanese church organizations.

The change from being a delegated federation of missions to a voluntary fellowship of missionaries with individual membership took place in 1937, when the first conference was held under the present name of Fellowship of Christian Missionaries in Japan. The new name and constitution eliminated every semblance of duplication or interference with the work of other cooperative bodies. At the same time greater emphasis was given to the annual conference, which from now on became entirely inspirational in character, coupled with practical discussion of live missionary issues. From 1941 until the postwar reorganization meeting in Tokyo in the summer of 1947, the Fellowship went into partial eclipse.

As the name would indicate, the FCM is a missionary fellowship, a loosely organized body where Protestant missionaries from all over Japan meet for spiritual inspiration and frank discussion of contemporary mission problems. The Fellowship counts among its several hundred members missionaries from almost every type of mission. Not a few hold dual membership, belonging both to the FCM and to the EMAJ (Evangelical Missions Association of Japan).

The 1952 Annual Conference was held in Karuizawa in the latter part of August. "Evangelism and the Changing Situation" was the theme of the conference which

was ably planned and directed by the Executive Committee consisting of the following persons: Caroline Peckham, president; E. Luther Copeland, vice-president; Helene H. Harden, secretary, and Thomas W. Grubbs, treasurer.

Dr. Floyd Shacklock, editor of the Japan Christian Quarterly since its reappearance in 1951, returned to duties in the United States and resigned his editorship. The FCM feels deeply grateful to Dr. Shacklock and to Mr. Dean Leeper, assistant editor, for the great amount of able effort put into the editorship of the Quarterly. To Dr. Willis Browning, editor, and Mr. Everett Kleinjans, assistant editor, appointed at the 1952 Annual Conference, go our prayers and good wishes.

The Annual Conference also regretfully accepted the resignation of the editors of the Japan Christian Yearbook, Messrs. William F. Asbury and Laton E. Holmgren, since their duties took them to places outside Japan. Present editors are Rev. B. L. Hinchman and Rev. R. W. Wood.

These two Fellowship-sponsored publications are meeting a very definite need in missionary circles in this country. They also provide interested groups in other lands, such as mission headquarters, theological seminaries and such institutions, with an indispensable source of information on the missionary movement in Japan.

Area conferences were held this year as usual. The Kansai group met in Kyoto in December, 1952, under the

chairmanship of Dr. David C. Stubbs to discuss "Christian Literature in Japan." Similar conferences were held in the Kanto and Kyushu areas.

IN MEMORIAM

Compiled by A. J. Stirewalt

Of the twenty-four persons whose names are reported, nineteen were called from earth during the past year. The other five had not been previously reported.

These fellow-workers served their age, they did what they could, they bore testimony, they labored, and we have entered into their labors. It is for the Lord of the Harvest to judge their works and to say "well done" to those who have done well. But it is for us to honor their memory and to thank God for calling them and enabling them to accomplish things which have become a heritage to our day and to our efforts. Perhaps the greatest honor that can be shown anyone after his decease is to accomplish the hopes which he cherished but was unable to attain. Devoted faithfulness on our part to our Lord both glorifies our Lord and honors our predecessors who expended their lives in behalf of that for which we have offered ours.

Peace be to their ashes—honor to their memory—and unto themselves eternal joy in the presence of Him who was slain for their salvation; and praise to God for their lives and for what they accomplished in His name.

MR. GURNEY BINFORD

Mr. Gurney Binford of the Friends Mission was

born September 15, 1865. He first arrived in Japan in November, 1893, and last left in October, 1936. He and Mrs. Binford gave their full service of forty-three years to rural evangelism in Mito and Shimotsuka in Ibaraki Prefecture where their lives were closely identified with the people of those two localities. They were devoted to their work and were faithful unto the end. Mr. Binford died at Whittier, Calif., Sept. 13, 1951.

REV. GEORGE ERNEST BOTT, D.D.

Rev. George Ernest Bott, D.D., United Church of Canada, son of John Carter Bott and his wife Caroline, was born in Sunderland, Ontario, Canada, Nov. 23, 1892, and died suddenly in Tokyo, March 5, 1952. He served in the first World War, was married to Edith Ellen Clark of Toronto in the summer of 1921, and they came to Japan as missionaries of the Canadian Methodist Church in the autumn of the same year. After spending two years in evangelistic work in Kofu they moved to Tokyo where from 1925 until his death he devoted his life to social work in which he served with a Christ-like compassion. After repatriation in 1942 he served with the Ottawa Research Council. In the spring of 1946 he returned to Japan and with his Board's permission served as representative of Church World Service and director of Licensed Agency for Relief in Asia which ministered to the needs of unnumbered people at a time of dire need.

MISS MARGUERITE AMY BURNET

Miss Burnet was born in Norwich, England, Nov. 24, 1878 and died in Maebashi, Gumma Prefecture, July 2, 1951. She came to Japan in 1917. Her denominational affiliation was with the Anglican Church. In 1925 she founded the Central Japan Pioneer Mission of which she was superintendent. Her places of residence and work were: Tokyo, Ashio in Tochigi Prefecture, Ota, Tatebayashi, Maebashi. Her service was given to evangelistic work and teaching.

MRS. KAETHE BUSS

Mrs. Kaethe Buss (nee Kaethe Wenzel) was born in Schneeberg, Schlesien, Germany, in 1905. In September, 1930, she came to Japan under the Liebenzell Mission and was married to Rev. B. Buss who had come two years earlier. Just before World War II the Buss family returned from their first furlough and were in Japan until April, 1951, when they again went on furlough, and on May 21, 1952, Mrs. Buss departed this life in the Macklin Hospital, Saskatchewan, Canada. She, with her husband, resided and worked in Noborito in Kanagawa Prefecture, Hachioji, Tokyo, and Karuizawa (during the war). After the war they became missionaries of the Evangelical Alliance Mission. She was identified with her husband in evangelism with special emphasis on Sunday School and youth work.

REV. W. HARVEY CLARKE, D.D.

Rev. W. Harvey Clarke, D.D., Southern Baptist Convention, was born in Albany, Ga., July 4, 1861. He came to Japan in 1898 and on Nov. 8 of the following year, in Yokohama, was married to Miss Lucille Daniel of Atlanta, Ga. Mrs. Clarke departed this life on May 3, 1933, while returning to the United States aboard the Asama Maru with her husband one day before reaching San Francisco (see obituary 1934 Christian Yearbook). Dr. Clarke's entire service was given to evangelistic work, first in Kumamoto and later in Tokyo. His service extended from 1898 until 1936 and was characterized by his kind and sympathetic attitude toward the people among whom he faithfully labored. His passing took place in the home of his daughter, Mrs. C.A. Eden, in Gastonia, N.C., on February 2, 1943. Dr. and Mrs. Clarke are succeeded in their work in Japan by their son, Rev. Coleman D. Clarke of Kyoto.

MISS ANNA EVANS

Miss Anna Evans, Church of England, was born in 1861 in Llaufalleg, Carmarthenshire, England. She arrived in Japan in 1894 and last left in 1924. By profession she was a nurse and rendered her service in medical work in Hakodate. Her death took place February 11, 1951, in Swansea, South Wales.

MRS. CHARLES S. DAVIDSON

Mrs. Charles S. Davidson (nee Florence May Bower), Methodist Church, was born in Bewick, Pa., June 17, 1881, received her education in Wyoming Seminary, Kingston, Pa., was married to Rev. Charles S. Davidson June 1, 1905, and sailed for Japan the autumn of that year. They resided at Aoyama Gakuin where Dr. Davidson was previously engaged in educational work. She and her husband left Japan in 1918. She passed away May 22, 1951.

MISS GRETCHEN GARST

Miss Gretchen Garst, Disciples of Christ Church, was born of missionary parents, Capt. Charles E. Garst, a graduate of West Point, and Laura Delaney Garst, in Akita City, Japan, April 1, 1887, and died in Des Moines, Iowa, April 25, 1952. After finishing her education in the United States, she came to Japan as a missionary in 1912 and did outstanding kindergarten work in Akita and Fukushima. Having lived in Japan during her childhood she was well equipped for the work as regards understanding the people, their customs and language. After discontinuing the work here in 1925 she devoted herself to parent education in schools and settlements in Chicago.

MRS. MARY PALMER GORBOLD

Mrs. Mary Matthews Palmer Gorbold, Presbyterian Church in the United States, was born in Ashley, Mo.,

December 1, 1866, and died suddenly January 8, 1952, at her home in Pasadena, Calif. She came to Japan in 1892 as a single missionary, and taught in the Presbyterian Girls' School in Yamaguchi. After her marriage to Rev. Raymond P. Gorbold they lived in Kyoto where she became active in kindergarten work, and in 1917, two years after the death of Dr. Gorbold, she became principal of Osaka Jo Gakuin. Later, after her resignation from this, she engaged in evangelistic work in Osaka. She retired in 1934 after forty-two years of faithful work.

BISHOP H. J. HAMILTON, D.D.

The Right Reverend Heber James Hamilton, D.D., Anglican Church, was born in December, 1862, in Collingwood, Ontario, Canada. After having engaged in the practice of law he entered the ministry in 1887 and later served as dean of residence for Wycliffe College. He came to Japan in 1892 and retired in 1934 after forty-two years of service. He established the mission school for the blind in Gifu, built the first tuberculosis sanitarium in the mountains of Japan, and in 1912 became the first bishop of the diocese of mid-Japan. He emphasized training Japanese for the ministry and was highly pleased when a Japanese succeeded him as bishop on his retirement. He served in Gifu and Nagoya. After retirement he resided in Toronto where he died January 4, 1952, at the age of 89. Mrs. Hamilton passed away in March, 1951. He instituted many measures designed to help the

churches attain self-support. He was a scholar, a born evangelist of the evangelical type, and an outstanding missionary.

MRS. A. T. HOWARD

Mrs. A.T. Howard, United Brethren Church, arrived in Japan with her husband in 1898 after having given one year of missionary service in Africa. Their service here was rendered in Tokyo during a period of fifteen years. They left Japan in 1913. She died at Greencastle, Indiana, January 17, 1952. Three children survive her; one son, J. Gordon Howard, is president of Otterbein College, Westerville, Ohio.

MRS. W. B. McILWAINE

Mrs. W. B. McIlwaine (nee Harriet Jones), Presbyterian South, was born in Brunswick County, Va., Aug. 10, 1864. In the fall of 1889 she went as a missionary to China. On January 1, 1891, in Soochow, China, she was married to Rev. W. B. McIlwaine. They made their home in Kochi, Japan, until their retirement in 1932. After that she resided at Health Springs, S. Carolina, where she died May 29, 1952. Her forty-three years of missionary service were devoted to evangelistic work. Her son, Dr. W.A. McIlwaine, continues the work of his parents through service in the Presbyterian Theological Seminary in Kobe.

REV. TAAVI MINKKINEN

Rev. Taavi Minkkinen, Lutheran Evangelical Association of Finland, was born in Pylkoenmaeki, Finland, on January 29, 1878. After his education in the schools of Finland he was married to Naimi Johanna Linkkonen with whom he came to Japan in the autumn of 1905. They spent five terms of service for their Lord in this country and left Japan in June, 1945, just two months before the end of the war. Three months later he was bereaved of his wife. His forty years of service were given to evangelistic work in Shimo Suwa, Fukushima, Kami Suwa, Tokyo, and Iida. He was president of his mission several times. By nature he was quiet and a man of faith and was much loved by his co-workers and associates. His passing was in the home of one of his daughters in Lieksa, Finland, February 20, 1952.

MISS ALICE MAUDE MONK

Miss Alice Maude Monk, Presbyterian Church U.S.A., was born in Onawa, Iowa, March 14, 1872, but seven years later the family moved to Chicago. In 1904 she came to Japan and from 1905 to 1941 was associated with Hokusei Jo Gakuen (girls' school) in Sapporo. During a large part of this period she served as principal. Returning to the United States in 1941, she resided with her sister in Washington, D.C., and died July 2, 1952. Her influence on both the scholastic and

Christian life of Hokusei Jo Gakuen was very considerable and has so been recognized by both the administration and the alumnae.

MISS EDITH LOUISA BEATRICE NORTON

Miss Edith Louisa Beatrice Norton, Church of England, was born in Wanstead, Essex, England, in 1870, arrived in Japan in 1900, and was engaged in evangelistic work in Nagasaki, Hakodate, and Sapporo. Her services continued until October, 1931, when she returned to England. She was called to her heavenly home on May 18, 1952.

REV. ERNEST ISAAC OBEE

Rev. Ernest Isaac Obee, Methodist Church, was born October 15, 1874, received education at Adrian College which gave him the degree of Bachelor of Philosophy and, in 1916, his M.A. In 1904 he was married to Miss Charlotte Shields (deceased March 15, 1940) and came to Japan in October of the same year. He was connected with the Nagoya Boys' School and afterwards with evangelistic and educational work in Tokyo. He retired from the work in September, 1940, after thirty-six years of service, and died at Whitehouse, Ohio.

MRS. HENRY CONRAD OSTROM

Mrs. Henry Conrad Ostrom, Presbyterian South, sailed for Japan with her husband January 21, 1911, and last left

Japan June 23, 1937, after having devoted twenty-seven years to the cause of Christ in this country. She died in North Carolina May 21, 1952. Her work was chiefly among students in the Kobe area where her husband was engaged in teaching in the theological seminary of his mission.

MISS HELEN M. PALMER

Miss Helen M. Palmer, Presbyterian Church in the U.S., was born in Parkville, Mo., December 8, 1896, and came to Japan in 1921. The following year she was assigned to work in Osaka Jo Gakuin (girls' school) where her entire service in Japan was rendered. She returned to America on the exchange ship in 1943, came back in 1946, and resumed her work. She underwent a serious operation in 1950 which was apparently successful, but when on furlough her illness suddenly reappeared and she died in Kansas City, Mo., June 12, 1952. The spontaneous expressions of affection and gratitude on the part of her students and associates indicate the high esteem with which they regarded her Christian character and unselfish service.

MRS. FREDERICK PARROTT, M. D.

Mrs. Frederick Parrott, Episcopal Church, whose husband was secretary of the British and Foreign Bible Society in Kobe, left Japan in 1930 after having given more than thirty years in behalf of the establishment of

the Lord's Kingdom in this country. She resided in Kobe with her husband and did medical work among the poor, and also closely identified herself with the outstanding work of her husband in the circulation of the Scriptures in the southern half of Japan. She had unusual success in leading Bible classes and many prominent men in the Kansai area were her students. She was the author of many vignettes of the lives of her Japanese women friends. Her passing was in England in Dec., 1951.

MRS. ANNIE M. PINSENT

Mrs. Annie M. Pinsent, United Church of Canada, was born May 13, 1873, in St. John's, Newfoundland. Early left a widow, she attended the Methodist Church Training School for Christian Workers in Toronto and in August, 1905, was appointed by her board to come to Japan. Her first term was in Kanazawa and Shizuoka. Subsequent terms were spent in Shizuoka and Toyama, but mostly in Tokyo. Her entire service was given to evangelistic work which in Tokyo was mostly among students and graduates of Toyo Eiwa Jo Gakko (girls' school). She left Japan well before the outbreak of World War II and spent the years of retirement in her old home in Newfoundland where she passed away December 14, 1950, at the age of seventy-seven.

MISS SUSAN A. SEARLE, L.H.D.

Miss Susan A. Searle, American Board, was born in

1858 at Niles, Michigan, where she spent her childhood. She graduated from Wellesley College in 1881, taught two years in Carleton College, arrived in Japan in 1883 and joined the faculty of Kobe Girls' School which later became Kobe College, of which she became president in 1892 and continued as such until 1915. In 1929 she retired and returned to the United States, but visited Japan again in 1934 at the time of the dedication of the new Kobe College campus at Okadayama, Nishinomiya. On this campus is a small worship chapel called "Searle Chapel." Miss Searle was a beloved teacher and a real spiritual leader. Her influence with the alumnae of the College was, and is, far-reaching. Her passing was at Pilgrim Place, Claremont, Calif., Oct. 25, 1951.

MRS. JOHN WALKER VINSON

Mrs. John Walker Vinson, Presbyterian South, was born in Tainan, China, November 1, 1918, and died in Tulsa, Oklahoma, January 22, 1952. She first sailed for Japan Aug. 31, 1950, and left July 9, 1951. Mrs. Vinson was appointed to China in Dec., 1941, being already on the field as a missionary of the Presbyterian Church in the U.S. Later she married Rev. John Vinson, Jr., of the mission of the Presbyterian Church South and together they went to the Philippines for language study. After internment and a subsequent rest at home she returned with her husband to China after the war, but they were again driven out, this time by the Communists. The Vinsons

then offered themselves for service in Japan and were engaged in language study in Kobe when Mrs. Vinson was stricken with poliomyelitis. She was flown to America in an iron lung and died in Oklahoma. She was a fourth generation missionary in China. Her husband and two small sons survive her.

REV. WILLIAM ALBERT WILSON

Rev. William Albert Wilson, Methodist Church, was born in Sutherland, North Carolina, Dec. 20, 1861, graduated from the University of N.C. in 1889 and sailed for Japan the following summer. He was married to Miss Mary McClellen (deceased) in Shanghai July 27, 1893. His service was given to evangelistic and educational work, and after forty-two years he retired in 1942. His passing was in Durham, N. Carolina, February 18, 1951, at the age of almost ninety.

MRS. MARGARET POYNTER WOODWARD

Mrs. Margaret Poynter Woodward, Church of England, died June 10, 1952, at Uppingham Rectory, Rutlandshire, England. She and Rev. Harry Woodward (deceased) were married February 25, 1902, and reached Japan the next month. Their entire service was rendered in Fukuyama. They left Japan in 1913.

CHAPTER IV

DIRECTORIES

Japanese Church Headquarters and Officers

Headquarters of Other Religious and Social
Organizations

Christian Social Welfare Agencies, with Addresses

Mission Boards and Societies

Missionaries by Missions

Missionaries by Towns

Alphabetical List of Missionaries, with Addresses

JAPANESE CHURCH HEADQUARTERS AND OFFICERS

- 1. Nippon Kirisuto Kyodan** 日本基督教団
(The United Church of Christ in Japan) Christian Center, 2, Ginza 4 chome, Chuo Ku, Tokyo. Office phone: 56-6616. Moderator: Rev. Michio Kozaki, D. D.
東京都中央区銀座四丁目二
総会議長 小崎 道雄
- 2. Nippon Seiko Kwai** (The Episcopal Church of Japan) 日本聖公会
23, Tokiwamatsu-Cho, Shibuya Ku, Tokyo. Presiding Bishop: The Most Rev. Michael H. Yashiro
東京都渋谷区常盤松町二三
総裁主教 八代 斌助
- 3. Nippon Fukuin Ruteru Kyokai** (Japan Evangelical Lutheran Church) 日本福音ルーテル教会
921, Saginomiya 2 Chome, Nakano Ku, Tokyo. Office phone: 39-0959. Rep.: Rev. Y. Makise
東京都中野区鷺ノ宮二丁目九二一
総会議長 牧瀬 雄吉
- 4. Nippon Nazaren Kyodan** 日本ナザレン教団
(The Nazarene Church of Japan) 193, Sangen-chaya-Machi, Setagaya Ku, Tokyo. Office phone: 42-0920. Superintendent: W. A. Eckol
東京都世田谷区三軒茶屋町一九三
総理 W. A. エコール

- 5. Nippon Baputesuto Remmei** (Japan Council of Baptist Churches) 416, Shimo-Ochiai 1 Chome, Shinjuku Ku, Tokyo. Office phone : 95-3938. Moderator : Rev. Kiyoki Yuya
日本バプテスト連盟
東京都新宿区下落合一丁目
四一六
議長 熊野清樹
- Note : Above mentioned churches are the constituencies of the N. C. C.
- 6. Nippon Kirisuto Kaikaku-Ha Kyokai** (Japan Reformed Presbyterian Ch.) 20, Shimodori 5 Chome, Shibuya Ku, Tokyo. Moderator : Rev. T. Tokiwa
日本基督改革派教会
東京都渋谷区下通五丁目二〇
議長 常葉隆興
- 7. Nippon Domei Kirisuto Kyodan** (The Alliance Church of Japan) 15, Uyenohara-Machi, Nakano Ku, Tokyo. Moderator : Rev. M. Matsuda
日本同盟基督教団
東京都中野区上ノ原町一五
議長 松田政一
- 8. Kirisuto Kyodai Dan** (Christian Brotherhood Church) 8, Ogawa-Machi 3 Chome, Kanda, Chiyoda Ku, Tokyo. Moderator : Rev. Goro Mori
基督兄弟団
東京都千代田区神田小川町
三丁目八
議長 森五郎
- 9. Nippon Horinesu Kyokai** (Japan Holiness Church) 391, Kashiwagi 3 Chome, Shinjuku Ku, Tokyo. Moderator : Rev. Shuji Kurumada
日本ホーリネス教会
東京都新宿区柏木三丁目
三九一
議長 車田秋次

- 10. Imanueru Sogo Dendo-Dan** イマヌエル綜合伝道団
 (Immanuel United Evangelistic Body) 198, Hommachi 1 Chome, Funabashi Shi, Chiba Ken. Office phone: Funabashi 561.
 Moderator: Rev. F. Tsutada
 千葉県船橋市本町一の一九八
 東京都千代田区丸ノ内三の四
 議長 葛田 二雄
- 11. Toyo Senkyokai Kiyome Kyokai** 東洋宣教会きよめ教会
 (Oriental Mission Holiness Church) 971, Kashiwagi 4 Chome, Shinjuku Ku, Tokyo.
 Moderator: Rev. K. Ozaki
 東京都新宿区柏木四丁目
 九七一
 議長 尾崎 喬一
- 12. Nippon Horinesu Kyodan** 日本ホーリネス教団
 (Japan Holiness Body) 412, Tamagawa Nakamachi 2 Chome, Setagaya Ku, Tokyo.
 Moderator: Rev. M. Arahara
 東京都世田谷区玉川中町二丁目
 四一二
 議長 荒原 諸兄 磨
- 13. Bankoku Fukuin Kyodan** 万国福音教団
 (World Evangelical Body) 162 Hommachi, Matsumoto Shi, Nagano Ken. Office phone: Matsumoto-2347. Moderator: Rev. H. Nakazawa
 長野県松本市本町一六二
 議長 中 沢 博
- 14. Kassui Kirisuto Kyodan** 活水基督教団
 (Living Water Christian Body) 106, 2 Chome, Saiwai, Odawara Shi, Kanagawa Ken. Office phone: Odawara 1373. Moderator: Rev. Sotaro Imai
 神奈川県小田原市幸二丁目
 一〇六
 総理 今井 宗太郎

- 15. Sei Iyesu Kai** (Holy Jesus Society) 880, Tozuka-Cho 3 Chome, Shinjuku Ku, Tokyo. Moderator: Rev. Takeji Otsuki
聖イエス会
東京都新宿区戸塚町三丁目八八〇
議長 大槻 武二
- 16. Iyesu no Mitama Kyokai** (The Church of Jesus' Spirit) 353, Omiya-mae 6 Chome, Suginami Ku, Tokyo. Office phone: 39-0233. Moderator: Rev. T. Murai
イエスの御霊教会
東京都杉並区大宮前六丁目三五三
議長 村井 孟
- 17. Nippon Assemburi Kyodan** (Japan Assembly of God) 430, Komagome 3 Chome, Toshima Ku, Tokyo. Moderator: Rev. Kiyoma Yumiyama
日本アッセンブリー教団
東京都豊島区駒込三丁目四三〇
議長 弓山 喜代馬
- 18. Fukuin Dendo Kyodan** (Gospel Evangelical Body) 427, Hyakken-Cho, Maebashi Shi, Gumma Ken. Chairman: Rev. R. Funaki
福音伝道教団
群馬県前橋市百軒町四二七
委員長 舟 喜 麟 一
- 19. Ansokunichi Sairin Kyodan** (Seventh-Day Adventist) 171, Amanuma 1 Chome, Suginami Ku, Tokyo. Supr.: Rev. F. R. Millard
安息日再臨教団
東京都杉並区天沼一丁目一七一
総理 F. R. ミラード
- 20. Cunningham Mission** 16, Wakaba-Cho 1 Chome, Shinjuku Ku, Tokyo. Rep.: Rev. W. D. Cunningham
カンニングハム・ミッション
東京都新宿区若葉町一丁目一六
代表者 W. D. カンニングハム

- 21. Church of Christ.** c/o Rev. 基督の教会
R. C. Cannon, Nishihara- 水戸市西原町
Machi, Mito Shi. 代表者 R. C. Canon
Rep.: Rev. R. C. Cannon
- 22. Kirisuto Yukai** (Friends) 14, 基督友会
Shiba Mita Daimachi 1 東京都港区芝三田台町一丁
Chome, Minato Ku, Tokyo. 目一四
Representative: Mr. Tamon 代表者 前田多門
Maeda
- 23. Yokohama Fukuin Iryo** 横浜福音医療宣教団
Senkyodan (Yokohama 横浜市中区寿町二丁目八三
Evangelical Medical Mission 横濱福音医療宣教団
Church) 83, Kotobuki-Cho
2 Chome, Naka Ku, Yokoha-
ma. Office phone: Chojamachi
3-4992
- 24. Nippon Kyusei Gun** (Japan 日本救世軍
Salvation Army) 17, Jimbo- 東京都千代田区神田神保町
Cho 2 Chome, Kanda, Chiyo- 二丁目一七
da Ku, Tokyo. Office phone: 司令官 植村益藏
33-0141-3. Commissioner:
Lieutenant General Masuzo
Uyemura
- 25. Kirisutokyo Kanan Kyo-** 基督教カナン教団
dan (Christian Caanan Body) 大阪府堺市櫛屋本町東一丁
24, Higashi 1 Chome, Kushiya 目二四
Hommachi, Sakai Shi, Osaka 主管者 森田清兵衛
Fu. Supr.: Rev. Seibei Morita
- 26. Kirisuto Doshinkai** (Ply- 基督同信会
mouth Brethren) c/o Mr. Z. 東京都中野区城山町四一

Suzuki, 41, Shiroyama-Cho,
Nakano Ku, Tokyo.

Rep.: Mr. Zenshichi Suzuki

代表者 鈴木善七

27. Mino Mission 26, Funa-
Machi 5 Chome, Ogaki Shi,
Gifu Ken.

Supr.: Miss E. A. Whewell

美濃ミッション

岐阜県大垣市船町五丁目二六

主管者 E. A. フォウエル

**28. Nippon Wuesureyan Meso-
disuto Senkyo Dan** (The
Wesleyan Methodist Church)
261, Itabashi 3 Chome, Itaba-
shi Ku, Tokyo.

Chairman: Rev. A. G. Wolf

日本ウエスレヤン・メソヂスト
宣教団

東京都板橋区板橋町三丁目
二六一

理事長 A. G. ウォルフ

29. Norway Lutheran Church
c/o Yesudan No-en, 827 Wa-
saka Seibu, Akashi Shi, Hyogo
Ken. Supr.: Rev. G. Eikli

ノールウエー・ルーテル教会

兵庫県明石市和坂西部八二七

主管者 G. エイクリ

**30. Matsujitsu-Seito Iyesu Ki-
risuto Kyokai** (Church of
Jesus Christ of Latter Day
Saints) 2-14, Hiroo-Cho, Aza-
bu, Minato Ku, Tokyo.

Supr.: V. G. Mauss

末日聖徒耶蘇基督教会

(モルモン)

東京都港区麻布 広尾町一四の
二

主管者 V. G. マウス

31. Kamino Kyokai (The Church
of God) 3423, Minami 1 Cho-
me, Nerima Ku, Tokyo.
Moderator: Rev. S. Taniguchi

神の教会

東京都練馬区南一丁目三四二
三

議長 谷口茂寿

**32. Zai Nippon Taikan Kirisu-
to Kyokai** (Korean Chris-
tian Church in Japan) 4,

在日本大韓基督教会

東京都千代田区神田猿樂町
二丁目四

- Sarugaku-Cho 2 Chome,
Kanda, Chiyoda Ku, Tokyo.
President: Rev. In Dai Wu
会長 吳 允 台
- 33. Nippon Senkyokai** (Japan
Missionary Society) 956, Ha-
chioji-Mura, Minami Tama
Gun, Tokyo.
Supr.: Rev. K. Aida
日本宣教会
東京都南多摩郡八王子村
九五六
総理 相田喜介
- 34. Nippon Araiatsu Kyodan**
(Japan Alliance Body) 63,
Nishi-Shiratori-Cho, Hiroshi-
ma Shi.
Rep.: Rev. Suteichi Oye
日本アライアンス教団
広島市西白鳥町六三
代表 大江捨一
- 35. Nippon Kirisuto Kyokai**
(Japan Presbyterian Church)
c/o Rev. Kurihara, 9/3 Miso-
no 1 Chome, Ota Ku, Tokyo.
Moderator: Rev. H. Kurihara
日本基督教会
東京都大田区御園一丁目
三の九 栗原方
議長 栗原久雄
- 36. Jiyu Mesodisuto Kyodan**
(Free Methodist Church) 81,
Maruyama-Dori 1 Chome,
Abeno Ku, Osaka
自由メソヂスト教団
大阪市阿倍野区丸山通一丁目
八一

HEADQUARTERS OF OTHER RELIGIOUS AND SOCIAL ORGANIZATIONS

- 1. Nippon Kirisutokyo Kyo-gi-Kai** (The National Christian Council of Japan) Christian Center, 2, Ginza 4 Chome, Chuo Ku, Tokyo. Office phone: Kyobashi 56-5003. Cable code: "JAPACONCIL TOKYO." Chairman: Rev. M. Kozaki, D. D.
- 日本基督教協議会
東京都中央区銀座四丁目二
クリスチャン・センター
議長 小崎道雄
- 2. Kirisutokyo Kyoiku Domei-Kai** (Japan Christian Education Association) Christian Center, 2, Ginza 4 Chome, Chuo Ku, Tokyo. Chairman: Rev. S. Murata. phone: 56-7643
- 基督教教育同盟会
東京都中央区銀座四丁目二
クリスチャン・センター
理事長 村田四郎
- 3. Nippon Kirisutokyo Seinenkai Domei** (National YMCA of Japan) 2, Nishi-Kanda 1 Chome, Chiyoda Ku, Tokyo. phone: 25-5200-1. Chairman: K. Kobayashi
- 日本基督教青年会同盟
東京都千代田区西神田一丁目二
委員長 小林喜一
- 4. Nippon Kirisutokyo Joshi-Seinenkai** (National YWCA of Japan) 15, Kudan 4 Chome, Chiyoda Ku, Tokyo. phone:
- 日本基督教女子青年会
東京都千代田区九段四丁目一五
会長 植村環

- 33-7167. Chairman: Rev.
(Mrs.) T. Uemura
- 5. Nippon Kirisutokyo Fujin Kyofukai** (Women's Christian Temperance Union of Japan) 360, Okubo-Hyakunin-Cho 3 Chome, Shinjuku Ku, Tokyo. Pres.: T. Gauntlet
- 日本基督教婦人矯風会
東京都新宿区大久保百人町
三丁目三六〇
会 頭 ガントレット恒子
- 6. Zen-Nippon Kirisutokyo Shakai Jigyo Domei** (All Japan Christian Social Welfare Association) c/o Prof. T. Namae, 2, Agechi-Machi, Shibuya Ku, Tokyo.
Chairman: T. Namae
- 全日本基督教社会事業同盟
東京都渋谷区上智町二
理事長 生江孝之
- 7. Nippon Seisho Kyokai** (Japan Bible Society) Christian Center, 2, Ginza 4 Chome, Chuo Ku, Tokyo. phone: 56-1081, 5806.
Chairman: Rev. M. Imaizumi.
- 日本聖書協会
東京都中央区銀座四丁目二
クリスチヤン・センター
理事長 今泉真幸
- 8. Nippon Kirisutokyo Bunka Kyokai** (Japan Christian Cultural Society) Christian Center, 2, Ginza 4 Chome, Chuo Ku, Tokyo. phone: 56-8446-9, Ext. (4).
Chairman: Rev. R. Manabe
- 日本基督教文化協会
東京都中央区銀座四丁目二
クリスチャン・センター
理事長 真鍋頼一
- 9. Nippon Rengo Kirisutokyo Kyorei-Kai** (Japan Union
- 日本連合基督教共励会
東京都中央区銀座七丁目

of Christian Endeavor) c/o
Mr. K. Hata, Asahi Building,
Ginza 7 Chome, Chuo Ku,
Tokyo. Pres.: Rev. T. Makino

朝日ビル 秦方
会 長 牧 野 虎 次

- 10. Kirisutokyo Hoiku Remmei** (Christian Kindergarten Union) c/o Mrs. Y. Iwamura, 977, Tsutsumikata-Machi, Ota Ku, Tokyo. phone: 05-1440 Pres.: (Mrs.) Y. Iwamura.

基督教保育連盟
東京都大田区堤方町九七七
会 長 岩 村 安 子

Note: Above mentioned organizations are the constituent bodies of the N. C. C.

- 11. NaigaiKyoryoku-Kai** (Council of Cooperation) Christian Center, 2, Ginza 4 Chome, Chuo Ku, Tokyo. Chairman: Rev. M. Kozaki, D.D.

内外協力会
東京都中央区銀座四丁目二
クリスチャン・センター
会 長 小 崎 道 雄

- 12. Iyesu no Tomo-Kai** (Friends of Jesus Society) c/o Dr. T. Kagawa, 603, Kami-Kitazawa-Cho 2 Chome, Setagaya Ku, Tokyo. Chairman: T. Kagawa

イエスの友会
東京都世田谷区上北沢町二丁目六〇三 賀川豊彦方
中央委員長 賀 川 豊 彦

- 13. Kirisutokyo Doshikai** (Christian Fellowship Society) c/o Rev. T. Katatani, 135, Asagaya 6 Chome, Suginami Ku, Tokyo.
Chairman: Rev. H. Shiroto

基督教同志会
東京都杉並区阿佐ヶ谷六丁目一三五 片谷武雄方
理事長 白 戸 八 郎

- 14. Nippon Katei Seisho Kai** (Home Bible League) Chris-

日本家庭聖書会
東京都中央区銀座四丁目二

- tian Center, 2, Ginza 4 Chome,
Chuo Ku, Tokyo.
Chairman: S. Suzuki
15. **Nippon Kirisutoshia Ika Remmei** (Japan Council of Christian Doctors) c/o Shinanomachi Church, 30 Shinanomachi, Shinjuku Ku, Tokyo.
Chairman: E. Nagamatsu
16. **Nippon Eiga Dendo Kyokai** (Japan Motion Picture Evangelical Association) 1, Ginza Nishi 4 Chome, Chuo Ku, Tokyo.
Chairman: Rev. T. Takase
17. **Mojin Kirisutokyo Dendo Kyogikai** (The Council of Christian Evangelism for the Blind) c/o National Christian Council, 2, Ginza 4 Chome, Chuo Ku, Tokyo.
Chairman: Rev. K. Kashiwai
18. **Byoin Dendo Bunsho Kan-kokai** (Hospital Evangelism Publishing Society) c/o Christian Service Center, Bentendori 4 Chome, Naka Ku, Yokohama.
19. **Kirisuto Jido Fukushi Kyokai** (Christian Children's
- クリスチャン・センター
会長 鈴木 春
- 日本基督者医家連盟
東京都新宿区信濃町三〇
信濃町教会内
会長 長松 英一
- 日本映画伝道協会
東京都中央区銀座西四丁目一
銀座教会内
理事長 高瀬 恒徳
- 盲人基督教伝道協議会
日本基督教協議会内
委員長 柏井 光蔵
- 病院伝道文書刊行会
横浜市中区弁天通四丁目
クリスチャン・サービス・
センター
- 基督教児童福祉協会
東京都中央区銀座四丁目二

- Fund) Christian Center, 2,
Ginza 4 Chome, Chuo Ku, To-
kyo.
Chairman: Rev. R. Manabe
- クリスチャン・センター
理事長 真鍋頼一
- 20. Kokusai Kirisutokyo Ho-**
shidan (International Chris-
tian Service) Christian Center,
2, Ginza 4 Chome, Chuo Ku,
Tokyo.
国際基督教奉仕団
東京都中央区銀座四丁目二
クリスチャン・センター
- 21. Nippon Kinshu Domei**
(Japan Temperance Union)
53, Oiwake-Cho, Bunkyo Ku,
Tokyo.
日本禁酒同盟
東京都文京区追分町五三
- 22. Zen-Nippon Shakai-shugi**
Kirisutosha Zensen Rem-
mei c/o Prof. G. Sakakibara,
15 Uguisudani-Cho, Shibuya
Ku, Tokyo.
全日本社会主義基督者前線同盟
東京都渋谷区鶯谷町一五
榑原巖方
- 23. Kirisutokyo Bunka Gak-**
kai (Christian Cultural As-
sociation) c/o Meiji Gakuin,
Imasato-Cho, Shiba Shirokane,
Minato Ku, Tokyo.
基督教文化学会
東京都港区芝白金今里町
明治学院内
- 24. Kirisutokyo Shigakukai**
(Christian History Study As-
sociation) c/o Kanto Gakuin,
Mutsuura, Kanazawa Ku,
Yokohama.
基督教史学会
横浜市金沢区六浦
関東学院内
- 25. Seisho Chukai Kanko Kai**
(Bible Commentary Publish-
ing) c/o Meiji Shoin, 1-1-1,
Ginza 4 Chome, Chuo Ku, To-
kyo.
聖書註解刊行会
東京都中央区銀座四丁目二

- ing Association) c/o Kyo Bun
Kwan. phone: 56-8446
- 26. Nippon Kirisutokyo Heiwa Kyokai** (Japan Christian Peace Association) 2, Ginza 4 Chome, Chuo Ku, Tokyo.
Pres.: Dr. Y. Abe
- 27. Yuwa Kai** (Fellowship of Reconciliation) Friend Center, 14, Mita-Daimachi 1 Chome, Minato Ku, Tokyo. Office phone: 45-0804
Pres.: I. Ayuzawa
- 28. Kirisuto Shimbunsha** (Christian News Press) 6, Nishiki-Cho, Kanda, Chiyoda Ku, Tokyo.
Pres.: Dr. T. Kagawa
- 29. Lacour Kinen—Ongaku Dendo Dan** (Lacour Memorial Musical Evangelistic Band) c/o Kirisuto Shimbunsha.
Chairman: Rev. Akira Ebisawa
- 教文館内
委員長 富田 満
- 日本基督教平和協会
東京都中央区銀座四丁目二
クリスチャン・センター
会長 阿部 義宗
- 友和会
東京都港区三田台町一丁目
一四 フレンド・センター
会長 鮎 沢 巖
- キリスト新聞社
東京都千代田区 神田 錦町一丁
目六
社長 賀川 豊彦
- ラクーア記念—音楽伝道団
キリスト新聞社気付
委員長 海老沢 亮

CHRISTIAN SOCIAL WELFARE AGENCIES WITH ADDRESSES

Prepared by Seiji Giga

Classified by prefectural districts, showing year of foundation and category of work as follows:

- (A) Agencies in social work
- (B) Settlement & neighborhood houses
- (C) Orphanages
- (D) Day nurseries
- (E) Juvenile training & education
- (F) Mothers & infant care
- (G) Medical & maternal care
- (H) Mental & tuberculosis
- (I) Handicapped & feeble minded children
- (J) Judicial care
- (K) The aged
- (L) Miscellaneous

The Following Agencies Are Listed By Prefectural Districts

— HOKKAIDO —

- | | |
|--|--|
| <p>Sapporo Ikuji-en (C) 1906
札幌育児園</p> <p>Fukuju-en (C) 1949
ふくじゅ園</p> <p>Yoji Gakko (D) 1951
幼児学校</p> | <p>13, Nishi 1 Chome, Minami 10 Jo,
Sapporo Shi, Hokkaido.
北海道札幌市南十条西一丁目十三</p> <p>Nishinosato, Hiroshima Mura, Sapporo Gun, Hokkaido.
北海道札幌郡広島村西の里</p> <p>120, Funami-Cho, Hakodate Shi, Hokkaido.
北海道函館市船見町</p> |
|--|--|

— AOMORI KEN —

- | | |
|---|--|
| <p>Nobeji Hoikuen (D) 1934
野辺地保育園</p> | <p>280, Nobeji, Nobeji Machi, Kamikita Gun, Aomori Ken.
青森県上北郡野辺地町野辺地二八〇</p> |
|---|--|

— IWATE KEN —

- | | |
|--|---|
| <p>Osano Hoikuen (D) 1938
小佐野保育園</p> <p>Kamaishi Nakazuma Kodomo-no Ie Hoikuen (D) 1932
釜石中妻子供之家保育園</p> <p>Mizusawa Hoikuen (D) 1944
水沢保育園</p> | <p>Osano, Kasshi Mura, Kamihei Gun, Iwate Ken. (釜石市外)
岩手県上閉伊郡甲子村小佐野</p> <p>Nakazuma Midori Machi, Kamaishi Shi, Iwate Ken.
岩手県釜石市中妻緑町</p> <p>4, Kichishoji, Mizusawa Machi, Izawa Gun, Iwate Ken,</p> |
|--|---|

- Mutsumi Hoikuen (D) 1936 岩手県胆沢郡水沢町吉小路四
陸保育園 27, Naka-Machi, Ichinoseki Shi,
Iwate Ken.
岩手県一関市中街二七
Iwate Yoikuin (C) 1906 3/23, Kagano Harukoba, Morioka
岩手養育院 Shi, Iwate Ken.
盛岡市加賀野春木場二三の三
Iwate Yoroin (K) 1906 35, Kagano Harukoba, Morioka Shi.
岩手養老院 盛岡市加賀野春木場三五

— AKITA KEN —

- Akita Fujin Homu (D) (F) 23, Shimmachi, Narayama-Torano-
(L) 1933 kuchi, Akita Shi.
秋田婦人ホーム 秋田市橋山虎ノ口新町二三

— YAMAGATA KEN —

- Sakada Futaba Hoikuen (D) 109, Imamachi, Sakada Shi, Yama-
1924 gata Ken.
酒田双葉保育園 山形県酒田市今町一〇九
Nanakubo Shionen (C) 1929 1/288, Kubobatake, Shimokawa,
七窪思恩園 Nishigo Mura, Nishitagawa Gun,
Yamagata Ken.
山形県西田川郡西郷村下川窪畑
二八八の一
Shonai Kyokai Hoikuen (D) 1/6, Ko, Babamachi, Tsuruoka Shi,
1941 Yamagata Ken.
荘内教会保育園 山形県鶴岡市馬場町甲六の一

— MIYAGI KEN —

- Naruko Hoikuen (D) 1920 4/44, Shinyashiki, Naruko Machi,
鳴子保育園 Tamazukuri Gun, Miyagi Ken.
宮城県玉造郡鳴子町新屋敷四四の四

- Sendai Kirisutokyo Ikujiin (C) 12, Shintsutsumi, Odawara, Hara-
1906 Machi, Sendai Shi.
仙台基督教育兜院 仙台市原町小田原新堤一二
- Ohgawara Yojien (D) 1933 22, Mori, Ohtani, Ohgawara Machi,
大河原幼稚園 Shibata Gun, Miyagi Ken.
宮城県柴田郡大河原町大谷盛二二
- Rifu Seino Hoikuen (D) 1, Kawako, Rifu Mura, Miyagi Gun,
利府聖農保育園 Miyagi Ken.
宮城県宮城郡利府村川向一

— FUKUSHIMA KEN —

- Haramachi Seiai Hoikuen (D) 95, Sachicho, Harano Machi,
1949 Soma Gun, Fukushima Ken.
原町聖愛保育園 福島県相馬郡原町幸丁九五
- Iwaki Fukuin Kyokai Kojima 4, Sakuta, Uchigo Machi, Iwaki
Hoikuen (D) 1951 Gun, Fukushima Ken.
いわき福音協会小島保育園 福島県石城郡内郷町作田四
- Horikawa Aiseien (C) 1945 94, Marunouchi, Tanakura Machi,
堀川愛生園 Higashi-shirakawa Gun, Fuku-
shima Ken.
福島県東白河郡棚倉町丸内九四

— IBARAKI KEN —

- Onuki Hoikuen (D) 1937 64, Onuki Machi, Higashi Ibaraki
大貫保育園 Gun, Ibaraki Ken.
茨城県東茨城郡大貫町六四
- Nazare-en (K) 1949 361, Nakasato, Urizura Machi, Naka
ナザレ園 Gun, Ibaraki Ken.
茨城県那珂郡瓜連町中里三六一

- Mito Neighborhood Center (D) 1/836, Bizen Machi, Mito Shi.
 1951 水戸市備前町八三六の一
 水戸ネィバーフッド・センター

— GUMMA KEN —

- Iharunaso Hoyosho (H) 1938 Kaminohara, Kamimuroda, Muroda
 榛名荘保養所 Machi, Gumma Gun, Gumma Ken.
 群馬県群馬郡室田町上室田上の原
- Maebashi Yoroin (K) 1903 3, Higashi-Machi, Maebashi Shi.
 前橋養老院 前橋市東町三
- Maebashi Hoikuen (D) 1924 225, Hagi-Machi, Maebashi Shi.
 前橋保育園 前橋市萩町二二五
- Shimamura Megumi Hoikuen 2509, Shimamura, Sawa Gun, Gum-
 (D) 1950 ma Ken.
 島村めぐみ保育園 群馬県佐波郡島村二五〇九
- Jomo Airinsha (C) 1892 149, Iwagami-Cho, Maebashi Shi.
 上毛愛隣社 前橋市岩神町一四九
- Maebashi Boshiryo (D) 1947 679, Iwakami-Cho, Maebashi Shi.
 前橋母子寮 前橋市岩神町六七九

— SAITAMA KEN —

- Ogawa Hoikuen (D) 1943 277, Kasugaido, Otsuka, Ogawa Ma
 小川保育園 chi, Hiki Gun, Saitama Ken.
 埼玉県比企郡小川町大塚春日井戸
 二七七
- Futabaryo (C) (D) (E) (G) 123, Minaminakano, Katayanagi Mu-
 (I) 1942 ra, Kitaadachi Gun, Saitama Ken.
 双葉寮 埼玉県北足立郡片柳村南中野一二三
- Kumiai (I) 1933 1431, Mimuro, Urawa Shi, Saitama
 久美愛園 Ken.

- Saitama Ikujiin (C) 1912
埼玉育児院
埼玉県浦和市三室一四三一
4904, Kasahata, Kasumigaseki Mura,
Iruma Gun, Saitama Ken.
- Hozanaen (C) 1946
ホザナ園
埼玉県入間郡霞ヶ関村笠幡四九〇四
1270, Bessho, Urawa Shi, Saitama
Ken.
- Shirayuri Hoikuen (D) 1947
白百合保育園
埼玉県浦和市別所一二七〇
Yekimae, Hanno Machi, Iruma Gun,
Saitama Ken.
- Dojin Gakuin (C) 1945
同仁学院
埼玉県入間郡飯能町駅前
261, Harajuku, Komagawa Mura,
Iruma Gun, Saitama Ken.
- Kawaguchi Izumi Hoikuen (D)
川口いづみ保育園
埼玉県入間郡高麗川村原宿二六一
147, Aoki-Cho 3 Chome, Kawaguchi
Shi, Saitama Ken.
- 埼玉県川口市青木町三丁目一四七

— CHIBA KEN —

- Onuki Hoikuen (D) 1948
大貫保育園
1029, Iwase, Onuki Machi, Kimitsu
Gun, Chiba Ken.
- Aiko Hoikuen (D) 1949
愛光保育園
千葉県君津郡大貫町岩瀬一〇二九
637, Miyabara, Yatsumi Mura, Cho-
sei Gun, Chiba Ken.
- Ichikawa St. Mariya Clinic (G)
1948
市川聖マリヤ・クリニック
千葉県長生郡八積村宮原六三七
4/1273 Yawatamachi 4 Chome, Ichi-
kawa Shi, Chiba Ken.
- Kujukuri Homu Ryoyosho (G)
1935
九十九里ホーム療養所
市川市八幡町四丁目一二七三の四
21, Iikura, Toyosaka Mura, Sousa
Gun, Chiba Ken.
- 千葉県匝瑳郡豊栄村飯倉二一

- Megumi Yojien (D) 1950 1043, Kiyokawa-Machi 4 Chome,
めぐみ幼稚園 Choshi Shi, Chiba Ken.
千葉県銚子市清川町四丁目一〇四三
- Yawata Gakuen (I) 1928 492, Kitagata 3 Chome, Ichikawa
八幡学園 Shi, Chiba Ken.
千葉県市川市北方三丁目四九二

— TOKYO TO —

- Tokyo Ikusei-en (C) 1896 754, Kamiuma-Cho 1 Chome, Seta-
東京育成園 gaya Ku, Tokyo,
東京都世田谷区上馬町一丁目七五四
- Sunamachi Yuai-en (C) 1930 481, Sawai, Shimobu, Mita Mura,
砂町友愛園 Nishitama Gun, Tokyo.
東京都西多摩郡三田村沢井下分
四八一
- Kagawa Shakai Jigyo Kenkyu- 603, Kamikitazawa 2 Chome, Seta-
sho (A) (B) (E) 1923 gaya Ku, Tokyo.
賀川社会事業研究所 東京都世田谷区上北沢二丁目六〇三
- Unchu Sha (A) (B) (C) (D) 603, Kamikitazawa 2 Chome, Seta-
(E) (F) (G) (J) 1949 gaya Ku, Tokyo.
雲柱社 東京都世田谷区上北沢二丁目六〇三
- Reimei Hoikuen (A) (B) (D) 1116, Horikiri-Cho, Katsushika Ku,
(E) (J) (L) 1949 Tokyo.
黎明保育園 東京都葛飾区堀切町一一一六
- Kobokan (B) (C) (D) (E) (G) 30, Terajima-Cho 4 Chome, Sumida
1919 Ku, Tokyo.
興望館 東京都墨田区寺島町四丁目三〇
- Aiji no Ie (C) 1946 235, Saginomiya 1 Chome, Nakano
愛児の家 Ku, Tokyo.
東京都中野区鷺の宮一丁目二三五

- Nihon Kirisuto Kyodan Shin-ryosho (G) 1948
日本基督教団診療所
1, Ogawa-Cho 2 Chome, Kanda, Chiyoda Ku, Tokyo.
東京都千代田区神田小川町二丁目一
- Budozono Hoikuen (D) 1950
葡萄園保育園
10, Midori-Cho, Senju, Adachi Ku, Tokyo.
東京都足立区千住緑町一〇
- Kodomo no Ie (C) 1949
子供の家
1018, Shibayama, Kiyose Mura, Kitatama Gun, Tokyo.
東京都北多摩郡清瀬村芝山一〇一八
- Takinogawa Gakuen (I) 1891
滝の川学園
6312, Yaho, Kunitachi Machi, Kitatama Gun, Tokyo.
東京都北多摩郡国立町谷保六三一二
- San-iku-kai Hospital (G) 1926
賛育会病院
19, Taihei-Cho 3 Chome, Sumida Ku, Tokyo.
東京都墨田区太平町三丁目一九
- Tokyo Rojin Homu (K) 1923
東京老人ホーム
168, Kamihoya Shinden, Hoya-Machi, Kitatama Gun, Tokyo.
東京都北多摩郡保谷町上保谷新田一六八
- Hakujujikai Murayama Ryo-yoen (H) 1942
白十字会村山療養園
145, Noguchi, Higashimurayama Mura, Kitatama Gun, Tokyo.
東京都北多摩郡東村山村野口一四五
- Josui Hoikuen (D) 1952
上水保育園
767, Kamitakaido 3 Chome, Suginami Ku, Tokyo.
東京都杉並区上高井戸三丁目七六七
- Fukuin-ryo (C) 1945
福音療
855, Kamikitazawa 3 Chome, Setagaya Ku, Tokyo.
東京都世田谷区上北沢三丁目八五五
- Tsubomi Hoikuen (D) 1932
つぼみ保育園
2045, Koiwa-Cho 3 Chome, Edogawa Ku, Tokyo.

- 東京都江戸川区小岩町三丁目
二〇四五
- Tokyo Katei Gakko (C) 1898 767, Kamitakaido 3 Chome, Sugi-
東京家庭学校 nami Ku, Tokyo.
- Kyuseigun Suginami Ryoyosho 875, Wadahon-Cho, Suginami Ku,
(H) 1916 Tokyo.
救世軍杉並療養所
- Kirisutokyo Hoiku Kyokai c/o Tsubomi Hoikuen, 2045, Koiwa-
(A) 1951 Cho 3 Chome, Edogawa Ku, Tokyo.
基督教保育協会 東京都杉並区和田本町八七五
- Otakebashi Hospital (E) (G) 53, Sakuragi-Cho, Senju, Adachi Ku,
(H) (J) 1946 Tokyo.
尾竹橋病院 東京都足立区千住桜木町五三
(善隣教会附属)
- Kyuseigun Shinseiryō (L) 1947 96, Shibazaki-Cho 4 Chome, Tachi-
救世軍新生寮 kawa Shi, Tokyo.
東京都立川市柴崎町四丁目九六
- Tokyo Ajiro Boshi-ryō (L) 250, Ajiro, Masuka Mura, Nishitama
1946 Gun, Tokyo.
東京網代母子寮 東京都西多摩郡増戸村網代二五〇
- Nihon Kirisuto Kyodan Kei-ai- 2635, Sanno-Cho 1 Chome, Ota Ku,
ryo (K) 1950 Tokyo.
日本基督教園 敬愛寮 東京都大田区山王町一丁目二六八五
- Kanamachi Hoikuen (D) 1940 2871, Kana-Machi 4 Chome, Katsu-
金町保育園 shika Ku, Tokyo.
東京都葛飾区金町四丁目二八七一
- Airindan (B) (C) (D) (G) 106, Shimonegishi-Cho, Daito Ku,
1920 Tokyo.

- 愛隣団
Ainosono Hoikuen (D) 1928 東京都台東区下根岸町一〇六
愛の園保育園 6, Higashi Komagata 4 Chome, Su-
mida Ku, Tokyo.
- Kyuseigun Sekoryo (C) 1900 東京都墨田区東駒形四丁目六
救世軍世光寮 35, Hiroo-Cho, Azabu, Minato Ku,
Tokyo.
- Kyuseigun Jijokan (L) 1912 東京都港区麻布広尾町三五
救世軍自助館 1, Higashi-Naka-Dori 3 Chome, Tsu-
kijima, Chuo Ku, Tokyo.
- Nakayoshi Yokujo (D) (E) 412, Tamagawa-Naka-Machi 2
(F) (G) 1947 Chome, Setagaya Ku, Tokyo.
仲よし浴場 東京都中央区月島東仲通三丁目一
- Nakayoshi Shinryosho (D) (E) 412, Tamagawa-Naka-Machi 2
(F) (G) 1947 Chome, Setagaya Ku, Tokyo.
仲よし診療所 東京都世田谷区玉川中町二丁目四一二
- Nihon Kyurai Kyokai (L) 1925 6, Nishiki-Cho 1 Chome, Kanda,
日本救癩協会 Chiyoda Ku, Tokyo.
東京都千代田区神田錦町一丁目六
- Tokyo Hikari no Ie (L) 1919 154, Omiyamae 2 Chome, Suginami
東京光の家 Ku, Tokyo.
東京都杉並区大宮前二丁目一五四
- Yuai Hoikuen (D) 1932 991, Shimomeguro 4 Chome, Megu-
友愛保育園 ro Ku, Tokyo.
東京都目黒区下目黒四丁目九九一
- Moro-juku (D) 1935 3750, Moro-Machi, Itabashi Ku,
茂呂塾 Tokyo.
東京都板橋区茂呂町三七五〇
- Fuchu Aijien (D) 1946 9105, Fuchu Machi, Kitatama Gun,

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| 府中愛児園 | Tokyo. |
| | 東京都北多摩郡府中町九一〇五 |
| Fuchu Hoikuen (D) 1949 | 7102, Fuchu Machi, Kitatama Gun, |
| 府中保育園 | Tokyo. |
| | 東京都北多摩郡府中町七一一〇二 |

— KANAGAWA KEN —

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| Yokohama Kateigakuen (E)
1906 | 114, Kamadai Machi, Hodogaya Ku,
Yokohama. |
| 横浜家庭学園 | 横浜市保土ヶ谷区釜台町一一四 |
| Elizabeth Saunders Home (C)
1948 | Iwasakiyama, Oiso Machi, Naka
Gun, Kanagawa Ken. |
| エリザベス・サンダース・
ホーム | 神奈川県中郡大磯町岩崎山 |
| Nihon Iryo Dendokai Kinugasa
Byoin (G) 1947 | 222, Oyabe Machi, Yokosuka Shi.
横須賀市小矢部町二二二 |
| 日本医療伝道会衣笠病院 | |
| Hakujuji-kai Rinkan Gakko
(I) 1917 | Kowada, Chigasaki Shi, Kanagawa
Ken. |
| 白十字会林間学校 | 神奈川県茅ヶ崎市小和田 |
| Nihon Suijo Gakko (L) 1942 | Naka Ku, Yokohama. |
| 日本水上学校 | 横浜市中区 |
| Kyuseigun Minshukan (L)
1924 | 133, Mutsu-Machi 1 Chome, Minami
Ku, Yokohama. |
| 救世軍民衆館 | 横浜市南区陸町一丁目一三三 |
| Yokohama Rikkokai (J) 1906 | 160, Maruyama-Machi, Isoko Ku,
Yokohama. |
| 横浜力行会 | 横浜市磯子区丸山町一六〇 |
| Yokohama Mission Shinryosho
(G) 1946 | 100, Minami-Ohta-Cho 1 Chome,
Minami Ku, Yokohama. |

横浜ミッション診療所

横浜市南区南太田町一丁目一〇〇

— SHIZUOKA KEN —

- Seirei Hoyoan (G) (H) (L) 4/968, Mikatahara Mura, Hamana
1930 Gun, Shizuoka Ken.
聖隷保養園 静岡県浜名郡三方原村九六八の四
- Fuji Ikujiin (C) (F) 1949 4, Idahara, Yoshihara Shi, Shizuoka
富士育児院 Ken.
静岡県吉原市依田原四
- Shizuoka Homu (C) (D) 1907 183, Iimiya-Machi, Shizuoka Shi.
静岡ホーム 静岡市井宮町一八三
- Bentenjima Dobo-ryo (D) (F) 3305, Maisaka, Maisaka Machi, Ha-
1946 mana Gun, Shizuoka Ken.
弁天島同胞寮 静岡県浜名郡舞阪町舞阪三三〇五
- Megumi Hoikuen (D) 1940 1/1435, Ooka, Numazu Shi.
芽含保育園 沼津市大岡一四三五の一
- Yawata Hoikuen (D) 1938 377, Yawata, Nakaomi Mura, Taka-
八幡保育園 ta Gun, Shizuoka Ken.
静岡県田方郡中大見村八幡三七七
- Sagara Hoikuen (D) 1948 262, Sagara, Sagara Machi, Haibara
相良保育園 Gun, Shizuoka Ken.
静岡県榛原郡相良町相良二六二

— NAGANO KEN —

- Shinsei Ryoyosho (H) 1932 851, Obuse, Obuse Mura, Kamitakai
新生療養所 Gun, Nagano Ken.
長野県上高井郡小布施村大字小布施
八五一
- San-ikukai Toyono Byoin (G) Toyono, Kamisato Mura, Kamimi-
1947 nochi Gun, Nagano Ken.

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| 養育会豊野病院 | 長野県上水内郡神郷村豊野 |
| San-ikukai Furuma Shinryosho
(G) 1945 | Furuma Mura, Kamiminochi Gun,
Nagano Ken. |
| 養育会古間診療所 | 長野県上水内郡古間村 |
| Yamagata-Mura Reimei Hoiku-
en (D) 1949 | 2640, Yamagata Mura, Higashi Chi-
kuma Gun, Nagano Ken. |
| 山形村黎明保育園 | 長野県東筑摩郡山形村二六四〇 |
| Kobokan Kutsukake Gakuso
(C) 1940 | 2436, Nagakura, Karuizawa Machi,
Kitasaku Gun, Nagano Ken. |
| 興望館杏掛学荘 | 長野県北佐久郡軽井沢町長倉
二四三六 |
| Iida Kodomo-no-Sono Hoikuen
(D) 1947 | 501, Shimobaba-Cho, Iida Shi, Naga-
no Ken. |
| 飯田子供の園保育園 | 長野県飯田市下馬場町五〇一 |

— GIFU KEN —

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| Gifu Kummo Kyokai (L) 1894 | 4, Umegae Machi, Gifu Shi. |
| 岐阜訓盲協会 | 岐阜市梅枝町四 |
| Kodomo no Ie Hoikuen (D)
1942 | Tamagawa-Cho, Kamioka Machi,
Gifu Ken. |
| 子供の家保育園 | 岐阜県神岡町玉川町 |

— TOYAMA KEN —

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| Isurugi Aoba Hoikuen (D) 1913 | 323, Echizen-Machi, Isurugi Cho,
Nishitonami Gun, Toyama Ken. |
| 石動青葉保育園 | 富山県西礪波郡石動町越前町三二三 |
| Megumi Hoikuen (D) 1950 | 53, Hoshii Machi, Toyama Shi. |
| 恵保育園 | 富山市星井町五三 |
| Sakanoshita Hoikuen (D) 1949 | 476, Izumi-Cho, Takaoka Shi |

坂の下保育園

高岡市泉町四七六

— ISHIKAWA KEN —

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| Futaba Hoikuen (E) 1949 | 89, Minami-Machi, Kanazawa Shi. |
| 双葉保育園 | 金沢市南町八九 |
| Baikokai (C) (D) 1905 | 25, Kamitakasho-Machi, Kanazawa Shi. |
| 梅光会 | 金沢市上鷹匠町二五 |

— SHIGA KEN —

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|-------------------------|--|
| Omi Sanatorium (H) 1918 | 495, Kitanosho, Hachiman Cho, Gamo Gun, Shiga Ken. |
| 近江サナトリウム | 滋賀県蒲生郡八幡町北ノ庄四九五 |
| Nozomi Hoikuen (D) 1946 | 71, Yonban-Cho, Hikone Shi, Shiga Ken. |
| ノゾミ保育園 | 滋賀県彦根市四番町七一 |

— KYOTO FU —

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| Futaba-ryo (C) 1946 | 976, Morimiya-Machi, Maizuru Shi, Kyoto Fu. |
| 双葉寮 | 京都府舞鶴市森宮町九七六 |
| Kansai Kosei-kyoryokukai Jusanjo (B) 1947 | Higashiiru, Yamato-oji, Umamachi-Dori, Higashiyama Ku, Kyoto. |
| 関西厚生協力会授産場 | 京都市東山区馬町通り大和大路東入 |
| Higashiyama Hoikuen (D) 1947 | Higashiiru, Yamato-oji, Umamachi-Dori Higashiyama Ku, Kyoto. |
| 東山保育園 | 京都市東山区馬町通り大和大路東入 |

- Katsura Aiikukai Daiichi Hoikusho (D) 1949 4/14, Kashihara-Hirata-Machi, Ukyo Ku, Kyoto.
桂愛育会第一保育所 京都市右京区檉原平田町一四の四
- Katsura Aiikukai Daini Hoikusho (D) 1952 57/41, Katsuranosato Machi, Sakyo Ku, Kyoto.
桂愛育会第二保育所 京都市左京区桂野里町四一の五七
- Shin-ai Hoikuen (D) (F) 1915 Higurashi Nishi-Iri-Agaru, Maruta Machi, Kamikyo Ku, Kyoto.
信愛保育園 京都市上京区丸太町日暮西入上
- Gojo Aijien (D) 1950 2, Omiya Nishiiru, Gojo-Dori, Shimokyo Ku, Kyoto.
五条愛児園 京都市下京区五条通大宮西入二
- Fukuchiyama Tanyo Hoikuen (D) 1947 8, Nanei-Cho, Fukuchiyama Shi' Kyoto Fu.
福知山丹陽保育園 京都府福知山市南栄町八

— OSAKA FU —

- Osaka Suijo Rimpō-kan (C) (D) 1931 18, Yamasaki, Shimamoto Machi Mishima Gun, Osaka Fu.
大阪水上隣保館 大阪府三島郡島本町山崎一八
- St. Barunaba Byoin (F) (G) 1931 66, Saikudani-Cho, Tennoji Ku, Osaka.
聖バルナバ病院 大阪市天王寺区細工谷町六六
- Seiwa Shakaikan Hoikusho (B) (D) (F) 1936 18, Ikaino Naka 5 Chome, Ikuno Ku, Osaka.
聖和社会館保育所 大阪市生野区猪飼野中五丁目一八
- Osaka Gyomei-kan (B) (G) 1915 10, Shikanjima-Buntoku Machi, Konohana Ku, Osaka.

- 大阪睦明館
Ishii Kinen Aisen-en (D) (G) 41, Kitanitto-Machi, Naniwa Ku,
1909 Osaka.
石井記念愛染園
Toko Gakuen (C) 1920 大阪府浪速区北日東町四一
東光学園
Fu.
大阪府堺市土塔町二〇二八
Seika Hoikuen (D) 1948 1, Senbon-Dori 6 Chome, Nishinari
聖化保育園 Ku, Osaka.
大阪市西成区千本通六丁目一
Kyuseigun Chokoryo (L) 1947 42, Matsuda-Machi 1 Chome, Nishi-
救世軍朝光寮 nari Ku, Osaka.
大阪市西成区松田町一丁目四二
Kirisutokyo Mead Shakai-kan 50, Motoimazato Minami-Dori 1
Shin-ai Hoikuen (B) (D) Chome, Higashiyodogawa Ku,
(E) (F) 1912 Osaka.
基督教ミード社会館
神愛保育園
Hakuaisha (C) 1890 65, Motoimazato Kita-Dori 2 Chome,
博愛社 Higashiyodogawa Ku, Osaka.
大阪市東淀川区元今里南通一丁目
五〇
大阪市東淀川区元今里北通二丁目
六五

— NARA KEN —

- Ainosono Hoikuen (D) 1932 987, Sahogawa-Machi, Nara Shi.
愛の園保育園 奈良市佐保川町九八七
Umami Roto Hoikuen (D) (G) 1932 Hirao, Umami Mura, Kitakatsuragi
Gun, Nara Ken.
馬見勞禱保育園 奈良県北葛城郡馬見村平尾

— WAKAYAMA KEN —

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| Temma Hoikuen (D) 1935
天満保育園 | Temma, Nachi Machi, Higashimuro
Gun, Wakayama Ken.
和歌山県東牟婁郡那智町天満 |
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— HYOGO KEN —

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| Ichibaku Hoikuen (D) 1932
一麦保育園 | 46, Takagi-Higashi-Machi, Nishino-
miya Shi, Hyogo Ken.
兵庫県西宮市高木東町四六 |
| Kansai Mofujin Home 1948
(L) 関西盲婦人ホーム | 97, Kitashowa-Machi, Nishinomiya
Shi, Hyogo Ken.
兵庫県西宮市北昭和町九七 |
| Akashi Airo-en (K)
明石愛老園 | 2914, Kaminomaru 3 Chome, Aka-
shi Shi, Hyogo Ken.
兵庫県明石市上の丸三丁目二九一四 |
| Sanko-juku (C) 1946
三光塾 | 14, Watarise, Naruo-Machi, Nishi-
nomiya Shi, Hyogo Ken.
兵庫県西宮市鳴尾町渡り瀬一四 |
| Santaya Chiryō Kyoikuin (I)
1927
三田谷治療教育院 | 3, Kusunoki-Machi, Ashiya Shi,
Hyogo Ken.
兵庫県芦屋市楠町三 |
| Keisen-ryō (C) 1946
恵泉寮 | 8, Hashioriyama, Obu, Yamada-
Machi, Hyogo Ku, Kobe.
神戸市兵庫区山田町小部ハシ折山八 |
| Gurii Mojoshi Hausu (L) 1949
グリー盲女子ハウス | 1, Takai, Okamoto, Motoyama-
Machi, Higashinada Ku, Kobe.
神戸市東灘区本山町岡本高井一 |
| Kobe Shinsei-juku (C) (F)
1890
神戸真生塾 | 883, Nakayamate-Dori 7 Chome,
Ikuta Ku, Kobe.
神戸市生田区中山手通七丁目八八三 |

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|--|---|
| Kobe Fujin Dojokai Aotani-
ryo (D) (F) 1916
神戸婦人同情会青谷寮 | 4, Aotani-Cho 2 Chome, Nada Ku,
Kobe.
神戸市灘区青谷町二丁目四 |
| Kobe Fujin Dojokai Sonoda-
ryo (C) (D) (F) 1916
神戸婦人同情会園田寮 | 28, Konakajima, Sonoda, Amagasaki
Shi, Hyogo Ken.
尼ヶ崎市園田小中島二八 |
| Kobe Airinkan (C) 1897
神戸愛隣館 | 97, Kusudani-Cho, Hyogo Ku, Kobe.
神戸市兵庫区楠谷町九七 |

— OKAYAMA KEN —

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| Notani Hoikuen (D) 1947
野谷保育園 | Notani, Mitsuishi Machi, Wake
Gun, Okayama Ken.
岡山県和気郡三石町野谷 |
| Mitsuishi Hoikuen (D) 1935
三石保育園 | 865, Mitsuishi Machi, Wake Gun,
Okayama Ken.
岡山県和気郡三石町三石八六五 |
| Bizen Hoikuen (D) (F) 1952
備前保育園 | Obuchi, Higashikatakami, Bizen
Machi, Wake Gun, Okayama Ken.
岡山県和気郡備前町東片上大淵 |
| Okayama Hakuaiikai (B) (D)
(G) 1891
岡山博愛会 | 37, Hanabatake, Okayama Shi.
岡山市花畑三七 |
| Okayama Hakuaiikai San-in
Shinryo (G) 1891
岡山博愛会産院診療 | 50, Kadotayashiki, Okayama Shi.
岡山市門田屋敷五〇 |
| Tamachi Hoikuen (D) 1949
田町保育園 | 29, Tamachi, Tsuyama Shi, Okaya-
ma Ken.
岡山県津山市田町二九 |

— HIROSHIMA KEN —

- Tenshi Hoikuen (D) 1949 1201, Sannomaru, Fukuyama Shi,
天使保育園 Hiroshima Ken.
広島県福山市三之丸乙一〇一
- Kyuseigun Kure Hoikuen (D) 1949 1, Shimizu-Dori, Kure Shi, Hiro-
救世軍呉保育園 shima Ken.
広島県呉市清水通一の番外一

— YAMAGUCHI KEN —

- Seiko Hoikuen (D) 1946 Ekidori, Bofu Shi, Yamaguchi Ken.
聖光保育園 山口県防府市駅通

— TOTTORI KEN —

- Aoya Aijien (D) 1932 3815, Aoya Machi, Kedaka Gun,
青谷愛児園 Tottori Ken.
鳥取県気高郡青谷町三八一五
- Aikoen (D) 1937 224, Miyatani, Koge Machi, Yazu
愛光園 Gun, Tottori Ken.
鳥取県八頭郡郡家町宮谷二二四

— SHIMANE KEN —

- Friend Home (E) 1947 124, Minamida Machi, Matsue Shi,
フレンド・ホーム Shimane Ken.
島根県松江市南田町一・二四

— KAGAWA KEN —

- Sakaide Ikueien (D) 1937 Fujimi-Cho, Sakaide Shi, Kagawa
坂出育英園 Ken.
香川県坂出市富土見町

— EHIME KEN —

- Shirayuri Hoikuen (D) 1947 Yanagihara, Kono Mura, Onsen Gun
白百合保育園 Ehime Ken.
愛媛県温泉郡河野村柳原
- Miyanoura Aijien (D) 1922 1/2989, Miyanoura, Miyanoura
宮浦愛児園 Mura, Ochi Gun, Ehime Ken.
愛媛県越智郡宮浦村宮浦二九八九の
一
- Airin Hoikuen (D) 1948 105, Katsura Machi, Matsuyama
愛隣保育園 Shi, Ehime Ken.
愛媛県松山市桂町一〇五

— TOKUSHIMA KEN —

- Tokushima Fujin Homu Boshi- 32, Kitadekijima Machi, 1 Chome,
ryo (F) 1930 Tokushima Shi.
徳島婦人ホーム母子寮 徳島市北出来島町一丁目三二
- Tokushima Fujin Homu Aijien 32, Kitadekijima Machi, 1 Chome.
(C) 1930 Tokushima Shi.
徳島婦人ホーム愛児園 徳島市北出来島町一丁目三二

— KOCHI KEN —

- Hamakaida Hoikuen (D) 1947 Hamakaida, Miwa Mura, Nagaoka
浜改田保育園 Gun, Kochi Ken.
高知県長岡郡三和村浜改田
- Susaki Hoikuen (D) 1949 1392, Susaki Machi, Takaoka Gun,
須崎保育園 Kochi Ken.
高知県高岡郡須崎町一三九二

— FUKUOKA KEN —

- Ainosono Hoikuen (D) 1948 Nakai, Iriguchi Machi, Kokura Shi.
愛の園保育園 小倉市中井入口町

- Shiho Hoikuen (D) 1916 1797, Hiramatsu, Nishiku, Tagawa
至宝保育園 Shi, Fukuoka Ken.
福岡県田川市西区平松一七九七
- Nagisa Hoikuen (D) 1949 4, Arato Machi, Fukuoka Shi.
汀保育園 福岡市荒戸町四
- Seiai Home (K) 1948 Gushi, Tsuyazaki Machi, Munakata
聖愛ホーム Gun, Fukuoka Ken.
福岡県宗像郡津屋崎町宮司

— OHITA KEN —

- Futaba Hoikuen (D) 1936 Mie Machi, Ohno Gun, Ohita Ken
双葉保育園 大分県大野郡三重町
- Hozan-ryo (L) 1944 16/38, Nishinoguchi, Beppu Shi.
豊山寮 別府市西野口三八の一六

— KUMAMOTO KEN —

- Shion-en (C) (D) (F) 1948 Chuoku, Arao Shi, Kumamoto Ken.
シオン園 熊本県荒尾市中央区
- Hikari Yojien (D) 1948 89, O-e-shin Machi, Kumamoto Shi.
ひかり幼児園 熊本市大江新町八九
- Hiroyasu Aijien (C) 1948 73, Koga, Hiroyasu Mura, Kami-
広安愛児園 mashiki Gun, Kumamoto Ken.
熊本県上益城郡広安村古閑七三

— MIYAZAKI KEN —

- Ishii Kinen Yuaisha (C) 1946 644, Shiinoki, Kijyo Mura, Koyu
石井記念友愛社 Gun, Miyazaki Ken.
宮崎県児湯郡木城村椎木六四四

MISSION BOARDS AND SOCIETIES

1. AAMS American Advent Mission Society, W. S. Bezanson, President, Executive Board, 160 Warren Street, Boston 19, Massachusetts. Rev. Frank Toothe, 29, Tatsumidori 3 Chome, Asahigaoka, Sakai Shi, Osaka Fu.
2. ABCFM American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston 8, Mass. (See Interboard Committee for Christian Work in Japan).
3. ABF American Baptist Foreign Mission Society, 152 Madison Avenue, New York, N.Y. Rev. B. L. Hinchman, 2-1 Chome, Misaki-Cho, Kanda, Chiyoda Ku, Tokyo.
4. ABS American Bible Society, (Cooperating with the Japan Bible Society) 450 Park Avenue, New York 22, N. Y. Representative in Japan, Mr. James C. F. Robertson, Bible House, 2, Ginza 4 Chome, Chuo Ku, Tokyo.
5. ABWE Association of Baptists for World Evangelism, Schaff Building, 15th & Race Streets, Philadelphia 2, Pa. Japan headquarters: Rev. Jaymes P. Morgan, Higashi Post Office Box 19, Kagoshima Shi.
6. ACF Aizu Christian Fellowship, Mrs. Frances Noble Phair, American representative, treasurer, 638 East Hoffer Street, Banning, Calif. Miss. K. A. M. Morris, President, Ishiyama Gakuen, Wakamatsu Shi, Fukushima Ken.

7. AFP Mission Board of the Religious Society of Friends of Philadelphia, 304 Arch Street, Philadelphia, Pa. Miss Esther Rhoads, 14, Mita-Dai-Machi 1 Chome, Minato Ku, Tokyo. (Tel. 45-0804).
8. AFSC American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa. Representatives: Miss Esther Rhoads, Mr. Neil H. Hartman, Japan Unit, 14, Mita-Dai-Machi 1 Chome, Minato Ku, Tokyo. (Tel. 45-0804).
9. AG General Council of the Assemblies of God, 343 W. Pacific Street, Springfield, Missouri. Mr. John J. Clement, 1/340, Komagome 3 Chome, Toshima Ku, Tokyo. (Tel. 94-5115).
10. AG (Gt. B.) Assemblies of God, Great Britain & Ireland, 23 Eltham Road, London S. E. 12, England. Mr. David E. Davies, 1/54 Watarida-Shin-Cho, Kawasaki Shi, Kanagawa Ken.
11. ALM Augustana Lutheran Mission, 2445 Park Avenue, Minneapolis 4, Minnesota. Dr. S. H. Swanson, Dr. David. Vikner. 139, Higashi-Tamagawa-Cho, Setagaya Ku, Tokyo. (Tel. 02-4989).
12. ASC American Soul Clinic. Director, Mr. Fred Jordon, 2758 Belgrade Avenue, Huntington Park, Calif. P. O. Box 66. Director, Japan Soul Clinic, Mr. Tim Collins, P. O. Box 8, Beppu Shi, Ohita-Ken.
13. BFBS British & Foreign Bible Society (Cooperating with the Japan Bible Society), 146 Queen Victoria Street, London E. C. 4, England. Mr. James C. F. Robertson, Representative in Japan and Korea, Bible House, 2, Ginza 4 Chomæ,

- Chuo Ku, Tokyo. (Tel. 56-1081).
14. BGCA Baptist General Conference of America, 5750 North Ashland Avenue, Chicago 26, Illinois. Rev. Francis B. Sorley, 11, Toyotama-Kita 2 Chome, Nerima Ku, Tokyo.
 15. BPM Bible Protestant Mission, Gardener T. Robinson, 80 Myrtle Avenue, Stamford, Connecticut. Rev. H. D. Oxley Jr., 26 Toyotama Kita 5 Chome, Nerima Ku, Tokyo.
 16. BPT Bethel Pentecostal Temple, 2035-2nd Ave., Seattle 1, Wash. Miss Harriett Dithridge, 30, Shibazaki-Cho 4 Chome, Tachikawa Shi, Tokyo.
 17. BUS The Baptist Union of Sweden, Rev. Egron Rinell, 621, Nakano-Cho, Yashiro, Himeji Shi.
 18. CA Christian Assemblies, Mr. J. T. Carroll, 2010 Rainier Avenue, Everett, Washington. Mr. Ernest J. Davis, Box 982, Central Post Office, Tokyo.
 19. CBFMS Conservative Baptist Foreign Mission Society, Dr. Vincent Brushwyler, 352 Wellington Avenue, Chicago 14, Illinois. Rev. Frank Holecek, Field Conference Chairman, Ono Mura, Futaba Gun, Fukushima Ken.
 20. CCC Christian Catholic Church, Rev. Carl A. Lee, Executive Director, 2700-2714 Enoch Avenue, Zion, Illinois. Rev. Clark B. Offner, 17 Den-enchofu 3 Chome, Ota Ku, Tokyo.
 21. CE (AUS) Church of England in Australia, Australian Board of Missions, 14 Spring Street, Sydney,

- Australia. Rev. Frank Coaldrake, 960 Shimo-oka, Oka Ku, Ito Shi, Shizuoka Ken.
22. CG Missionary Board of the Church of God, East Fifth Street, Anderson, Indiana. Rev. Arthur R. Eikamp, 1, Toyama Heights, Shinjuku Ku, Tokyo.
23. CJPM Central Japan Pioneer Mission, c/o Mrs. L. L. Gaylord, 4111 Berenice Ave., Los Angeles, Calif. Miss D. A. Parr, 445, Hyakken-Machi, Maebashi Shi, Gumma Ken.
24. CMA The Christian and Missionary Alliance, 260 West 44th Street, New York, N. Y. Mr. Paul McCarvey, 1467, Nakahara, Ushita-Cho, Hiroshima Shi.
25. CMS Church Missionary Society, 6 Salisbury Square, London, E. C. 4, England. Miss Stella C. Doubleday, 882, Senda Machi 3 Chome, Hiroshima Shi.
26. CN Church of the Nazarene, 2923 Troost Avenue, Kansas City 10, Missouri. Dr. W. A. Eckel, 229, Tamagawa-Oyama-Cho, Setagaya Ku, Tokyo. (Tel. 42-2920).
27. CPMKJ Canadian Presbyterian Mission to the Koreans in Japan.
28. CRJM The Christian Reformed Board of Missions, 543 Eastern Ave., SE, Grand Rapids, Michigan. Dr. John C. DeKorne, Sec'y of the Board, Rev. Edward A. Van Baak, 299, Egota 1 Chome, Nakano Ku, Tokyo.
29. EFCA Evangelical Free Church of America, 2950

- Nicollet, Minneapolis, Minnesota. Dr. E. A. Halleen, President. Japan Headquarters, 5 Tojiin Nishimachi, Kamikyo Ku, Kyoto. (Tel. Nishijin 4033).
30. E&R Evangelical & Reformed Church, 1505, Race Street, Philadelphia, Pennsylvania. (See Inter-board Committee for Christian Work in Japan).
31. ELC Evangelical Lutheran Church, Japan Mission, Rev. Olaf Hansen, 21, Maruyama Cho, Bunkyo Ku, Tokyo. (Tel. 94-0835).
32. EMCA Evangelical Mission Covenant of America, 5101 N. Francisco Avenue, Chicago 25, Illinois. Rev. Robert E. Verme, Chairman, 1068, Matsubara-Machi 3 Chome, Setagaya Ku, Tokyo. (Tel. 32-1411).
33. EUB Evangelical United Brethren Church, 1409, U. B. Building, Dayton 2, Ohio. (See Interboard Committee for Christian Work in Japan).
34. FCM Free Christian Mission, Rev. J. W. Rudolph, Field Representative, Free Christian Mission, 1 Mizuho Cho, Narutaki, Ukyo Ku, Kyoto.
35. FECC Far Eastern Gospel Crusade, 902 Hennepin Avenue, Minneapolis 3, Minn. Mr. Leonard E. Sweet, 111, Hakuraku, Kanagawa Ku, Yokohama.
36. FM Free Methodist Church of North America, Winona Lake, Indiana. Rev. Elmer E. Parsons, Superintendent, 44 Maruyama-Dori 1 Chome, Abeno Ku, Osaka. (Tel. 66-4661).

37. GCM General Conference Mennonite Mission, Rev. Peter Voran, 12, Yamamoto-Dori 4 Chome, Ikuta Ku, Kobe.
38. GEAM German East Asia Mission, Wilstorferstrasse 9-11, Hamburg-Harburg, Germany. Rev. Harold Oehler, 20, Tomizaka 2 Chome, Bunkyo Ku, Tokyo. (Tel. 92-2921).
39. GGEA Grace Gospel Evangelistic Association International, Inc., 1532, 24th Avenue, Longview, Washington. Mr. Fred Pike, 265 Gonokami, Nishitama Mura, Nishitama Gun, Tokyo.
40. GI The Gideons International, 212 East Superior Street, Chicago 11, Illinois. Mr. Richard J. Holzwarth, Box 870, Central P. O. Tokyo.
41. Hi-BA High School Evangelism Fellowship, Mr. A. Brandt Reed, 15 Park Row, New York 38, New York. Mr. Kenn Clark, 761, Komabamachi, Meguro Ku, Tokyo. (Tel. 46-0521).
42. IBC Interboard Committee for Christian Work in Japan, Room 501, 156 Fifth Avenue, New York 10, N. Y. Interboard Missionary Field Committee Office Secretary, Rev. Dr. Darley Downs, Room 801, 2, Ginza 4 Chome, Chuo Ku, Tokyo. (Tel. 56-6966).
43. IBPFM Independent Board for Presbyterian Foreign Missions, 151 Maplewood Ave., Philadelphia 44, Pa. Japan Mission Chairman, Rev. Philip R. Foxwell, 273, Horinouchi 1 Chome, Suginami Ku, Tokyo. (Tel. 38-0017).
44. ICEF International Child Evangelism Fellowship, P.

- O. Box 740, Santa Monica, Calif. Mr. & Mrs. Charles E. Pierce, Superintendents, 25, Shoto-Machi, Shibuya Ku, Tokyo. (Tel. 46-2342).
45. ICF Intersarsity Christian Fellowship, Geneva, Illinois. 2-1 Surugadai 3 Chome, Kanda, Chiyoda Ku, Tokyo. (Tel. 25-1512).
46. ICFG International Church of the Foursquare Gospel, Angelus Temple, 1200 Glendale Blvd., Los Angeles 26, California. Rev. Billie Charles, Bible Agricultural School, Wakamatsu-Cho, Chiba Shi. (Tel. Yotsukaido 3).
47. IND Independent of any society or mission board.
48. JAM Japan Apostolic Mission, Ikoma Bible College, Ikoma, Nara Ken. Rev. Leonard W. Coote.
49. JCGM Japan Committee of German Missions, Dobben 123, Bremen, Pastor E. Ramsauer. Rev. Paul Gerhardt Moller, YMCA, 7 Mitoshiro-Cho, Kanda, Chiyoda Ku, Tokyo.
50. JEB Japan Evangelistic Band, 19 John's Street, Bedford Row, London W. C. 1, England. Rev. F. Tipton Williams, "The Mount", 11 Shiomidai Cho 5 Chome, Suma Ku, Kobe.
51. JEM Japan Evangelical Mission, Field Director, Rev. James E. Brisbin, Kujiranami-Machi, Kashiwazaki Shi, Niigata Ken.
52. JGF Japan Gospel Fellowship, 3121 N. 13th St., Philadelphia 3, Pa. Miss Irene S. Snelson, Secretary, 63, Showa Cho 1 Chome, Hamadera, Sakai Shi, Osaka Fu. (Tel. Hamadera 19).
53. JIM Japan Inland Mission, Rev. Hugh Kennedy, 3

- Higashi-Hom-Machi, Shimogamo, Sakyo Ku.
Kyoto.
54. JRBM Japan Regular Baptist Mission, Rev. F. L. Pickerin, Nerima P. O. Box 10, Tokyo.
55. LBA The Church of Lutheran Brethren of America, Fergus Falls, Minnesota. The Lutheran Brethren Mission of Japan, Headquarters: Moto-Shin Cho, Narayama, Akita Shi. (Tel. Akita 4949 or Sakata 1307).
56. LDS Church of Jesus Christ of Latter-Day Saints, 47 E. South Temple Steet, Salt Lake City, Utah. President, Vinal G. Mauss, 14-2 Hiroo-Cho, Azabu, Minato Ku, Tokyo. (Tel. 45-1613). Mailing Address: Central P. O. Box 412, Tokyo.
57. LEAF Lutheran Evangelical Association of Finland, Malminkatu 12, Helsinki, Finland. Rev. Paavo Savolainen, 20, Tomizaka 2 Chome, Bunkyo Ku, Tokyo. (Tel. 92-2921).
58. LFC Lutheran Free Church of Norway, Japan Mission, Mr. Carl Mortensen, Executive Secretary, Mollergaten 12, Oslo, Norway. Rev. Sigurd Aske, Superintendent, 48 Takigatani, Shioya-Cho, Tarumi Ku, Kobe. (Tel. Tarumi 3187).
59. LM Liebenzeller Mission, Bad Liebenzell, Germany, Rev. Otto Mosimann, Nakanojima, Kawasaki Shi, Kanagawa Ken.
60. M The Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana. Rev. Ralph E. Buckwalter, 13, Tsurugadai, Kushiro Shi, Hokkaido.

61. MBC Mennonite Brethren Church, Board of Foreign Missions, Rev. A. E. Jensen, Executive Secretary, 305 South Lincoln Street, Hillsboro, Kansas. Japan Mennonite Brethren Mission, 59, Sonbachi-Cho, 4 Jo-Dori, Ishibashi Soen, Ikeda Shi, Osaka Fu.
62. MC Division of Foreign Missions, Methodist Church, 156 Fifth Avenue, New York 10, N.Y. (See Interboard Committee for Christian Work in Japan).
63. MCC Mennonite Central Committee, Rev. H. G. Thielman, 7, Kasugade Cho, Naka 6 Chome, Konohana Ku, Osaka. (Tel. 46-0234).
64. MCCS Mission Covenant Church of Sweden, c/o Swedish Mission, Okayama Shi. Rev. Sam Skold.
65. MJBMM Mid-Japan Baptist Mission, 1120 Chester Avenue, Cleveland, Ohio. Headquarters of Mid-Japan Baptist Mission, Chairman, Chaplain Carl Blackler, 9, Kamiuma-Cho 2 Chome, Setagaya Ku, Tokyo. (Tel. 42-3684).
66. MM Mino Mission, Harry E. Smith, Secretary Treasurer, 1050 25th Street, Portsmouth, Ohio. Miss Jane Smith, Secretary, Mino Mission, Oiwake, Yokkaichi Shi, Mie Ken. (Tel. Yokkaichi 44).
67. MSCC Missionary Society of the Church of England in Canada, 604 Jarvis Street, Toronto 5, Ontario, Canada. Rt. Rev. P.S.C. Powles, New Life Sanatorium, Obuse Mura, Kamitakai Gun, Nagano Ken. (Tel. Obuse 33).

68. MSL Lutheran Church-Missouri Synod, 3558 South Jefferson Street, St. Louis 18, Mo. Rev. William J. Danker, Representative. Office: Tokyo Lutheran Center, 16, Fujimi-Cho 1 Chome, Chiyoda Ku, Tokyo. (Tel. 33-8624).
69. NABA North American Baptist Association, Mr. Z. T. Rankin, 500, Mabashi 4 Chome, Suginami Ku, Tokyo.
70. NABGMS North American Baptist General Missionary Society, 7308 Madison Street, Forest Park, Illinois. P.O. Box 6. Rev. Jay Hirth, 24, Kitatoyotama Cho 4 Chome, Nerima Ku, Tokyo.
71. NEOM Norwegian Evangelical Orient Mission, 20 Mollergaten, Oslo, Norway. Mr. Haakon Ingwardo, 86, Kitamachi, Nakamura Machi, Soma Gun, Fukushima Ken.
72. NLM Norwegian Lutheran Mission, Grensen 19, Oslo, Norway. Rev. Anders Hoaas, Field Superintendent, 3, Nakajima-Dori 2 Chome, Fukiai Ku, Kobe.
73. NMA Norwegian Mission Alliance, Oslo, Norway. Mr. Abraham Vereide, 220, Yamashita-Cho, Naka Ku, Yokohama. (Tel. 2-9653).
74. NMS Norwegian Missionary Society, Stavanger, Norway. Executive Secretary, Rev. Einar Amdahl. Rev. Henrik Vika, Sup't. (NMS 1842) 1, Terguchi, Takaha, Nada Ku, Kobe. (Tel. Mikage 2878).
75. NTM New Tribes Mission, Chico, California. Rev. Clifford V. Fanger, 31, No. 2, Tachi Machi,

- Mizusawa Machi, Iwate Ken.
76. OB. The Omi Brotherhood, Hachiman Machi, Shiga Ken. Dr. Merrell (Vories) Hitotsuyanagi. (Tel. Omi-Hachiman 456 and 526).
77. OBSC Open Bible Standard Churches, Inc., 851-19th Street, Des Moines, Iowa. Rev. E. J. Fulton, Executive Director. Rev. Philard L. Rounds, Chiba Bible Agriculture School, Wakamatsu-Cho, Chiba Shi.
78. OMF Overseas Missionary Fellowship, 2531 Karuizawa, Nagano Ken. Mr. L. A. Street.
79. OMS Oriental Missionary Society, 900 North Hobart Blvd., Los Angeles 27, Calif. Rev. L. Kilbourne, Tokyo Bible Institute, 391, Kashiwagi 3 Chome, Shinjuku Ku, Tokyo. (Tel. 37-3664).
80. OMSS Orebro Missionary Society of Sweden, Box 76, Orebro, Sweden. Mr. Helge Jansson, 565, Ueno-shiba Cho, Sakai Shi, Osaka Fu.
81. OPC The Orthodox Presbyterian Church, Rev. R. H. McIlwaine, 79, Niimachi, Watari Machi, Miyagi Ken.
82. OYM Board of Missions of Oregon Yearly Meeting, Rev. Walter P. Lee, Route 1, Eagle, Idaho. Mrs. Christie Ann Bundy, 60, Yamasaka Cho 4 Chome, Higashisumiyoshi Ku, Osaka. (Tel. 79-2325).
83. PAM The Philafrican and Alliance Mission, 23 St. Georgen Strasse, Winterthur, Switzerland. Paul Schar, 1146, Karuizawa, Nagano Ken.
84. PAW Pentecostal Assemblies of the World, 1902 North

- Capitol Avenue, Indianapolis, Ind. Bishop Samuel Grimes. Japan Representative: Elder Henry McCune, 1104, Ogawa, Kodaira Machi, Kitatama Gun, Tokyo.
85. PCC General Board of Missions, Presbyterian Church in Canada, 63 St. George Street, Toronto, Ontario, Canada. Rev. W. F. Rumball, Nagamineyama, Ohishi, Nada Ku, Kobe.
86. PEC Protestant Episcopal Church in the USA, 281 Fourth Ave., New York, N. Y. Office of the representative in Japan, 19, Akashi Cho, Chuo Ku, Tokyo. (Tel. 55-0126).
87. PN Board of Foreign Missions, Presbyterian Church in the U.S.A., 156 Fifth Avenue, New York 10, N.Y. (See Interboard Committee for Christian Work in Japan).
88. POBC Pacific Orient Broadcasting Co. Director: Mr. Arthur J. Seely, 10-1-41, Nishikata-Machi, Bunkyo Ku, Tokyo. (Tel. 92-1370). The address of the organization not known until September, 1953.
89. PS Board of World Missions, Presbyterian Church in the U.S., P.O. Box 330, Nashville 1, Tenn. Mrs. W.A. McIlwaine, Secretary, Japan Mission, 3, Kumochi Cho 1 Chome, Fukiai Ku, Kobe. (Tel. Fukiai 2591).
- 90. PTJMA Palestine Trans-Jordan Missionary Association, Inc., 365 West 56 Street, Los Angeles 37, California. Rev. Jewel A. Price, 37, Kunitama-Dori 4 Chome, Nada Ku, Kobe.

91. PTL Pocket Testament League, Inc., 156 Fifth Ave., New York 10, N. Y. Alfred A. Kunz, Executive Director. Glen W. Wagner, 298, Koenji 3 Chome, Suginami Ku, Tokyo. (Tel. 38-0417).
92. RCA Reformed Church in America, 156 Fifth Avenue, New York 10, N.Y. (See Interboard Committee for Christian Work in Japan).
93. ROC Russian Orthodox Church, 150 East 2nd Street, New York, N.Y. Archbishop Benjamin Basalyga, Nicolai-Do, Kanda, Tokyo. (Tel. 25-1885).
94. RPM Reformed Presbyterian Church in N.A., c/o Chester A. Fox, Treasurer, 209 Ninth Street, Pittsburgh 22, Pa. Samuel E. Boyle, Chairman, 12, Ichinotani 2 Chome, Suma Ku, Kobe.
95. SA Salvation Army, International Headquarters, London, England. Territorial Headquarters, 17, Kanda Jimbocho 2 Chome, Chiyoda Ku, Tokyo. Lt. Col. Davidson, Executive Secretary. (Tel. 33-7311).
96. SAM Swedish Alliance Mission, Vastre Storgatan, 14, Jonkoping, Sweden. Josef Simeonsson, 141, Kamiikegawa Cho, Hamamatsu Shi, Shizuoka Ken.
97. SBC Foreign Mission Board, Southern Baptist Convention, Richmond, Virginia. Dr. Baker J. Cauthen, Sec'y for the Orient, 1029, Tamagawa-Seta-Machi, Setagaya Ku, Tokyo. (Tel. Tamagawa 244). Rev. Edwin B. Dozier, Treasurer for Japan Baptist Mission, 110, Shimouma Cho 1 Chome, Setagaya Ku, Tokyo. (Tel. 42-0608).

98. SCBM South China Boat Mission, P.O. Box 428, Chicago 90, Illinois. Mr. Walter Nicholls, Chairman, Japan Field, P.O. Box 761, Kobe.
99. SDA General Conference of Seventh Day Adventists, Tacoma Park, Washington, D.C. Mr. F. R. Millard, President, Japan Union Mission, 171, Amanuma 1 Chome, Suginami Ku, Tokyo. (Tel. 39-2869).
100. SEAM Swiss East Asia Mission, Rev. K. Suter, Ex. Sec., Langnau a. A. Zurich, Switzerland. 10 Shogoin-Higashi-Machi, Sakyo Ku, Kyoto.
101. SEMI Swedish Evangelical Mission in Japan, 4 III Brunnsgraten, Stockholm. 30, Ohashinai 1 Chome, Muroran Shi, Hokkaido.
102. SFM Swedish Free Mission, Box 6082, Stockholm 6, Sweden. John H. Johnson, 2686, Shinohara Machi, Kohoku Ku, Yokohama.
103. SHM Swedish Holiness Mission, Gotabro Sweden. 17, Hikage, Shirakawa Shi, Fukushima Ken. Rev. Carl G. O. Silfwerbrand, Superintendent.
104. SMC Swedish Mission in China, 55 Drottinggaten, Sweden. Mr. M. Linden. Chairman in Japan: Mr. Johannes A. Aspberg, 568, Minami-Hongo-Cho, Numazu Shi, Shizuoka Ken.
105. SPG Society for the Propagation of the Gospel in Foreign Parts, 15 Tufton St., Westminster, London, S. W. 1, England. Koran Jogakko, 1046, Hiratsuka 7 Chome, Shinagawa Ku, Tokyo. (Tel. 08-4736).
106. SS The Foreign Mission Board of the Suomi Synod

of America, Rev. Emil J. Paananen, Chairman, Iron River, Wisconsin. Rev. Wilho Elson, Superintendent, 2210, Sanno 2 Chome, Ota Ku, Tokyo. (Tel. 06-4209).

107. SSJE Society of Saint John the Evangelist, 980 Memorial Drive, Cambridge 38, Massachusetts. Rt. Rev. Kenneth A. Viall, 48, Aoyama-Minami-Cho 1 Chome, Akasaka, Minato Ku, Tokyo. (Tel. 48-0524).
108. TEAM The Evangelical Alliance Mission, 2839 W. McLean Avenue, Chicago 47, Illinois. Mr. George Martin, Chairman, 287, Amanuma 1 Chome, Suginami Ku, Tokyo.
109. TN The Navigators, P.O. Box 70, Los Angeles 53, California. Japan Headquarters, 9, Kanda, Hitotsubashi 2 Chome, Chiyoda Ku, Tokyo (Tel. 33-8887). Mailing address, C.P.O. Box 1067, Tokyo.
110. UCC United Church of Canada, Wesley Building, Queen Street, W. Toronto, Ontario, Canada. (See Interboard Committee for Christian Work in Japan).
111. UCMS United Christian Missionary Society (Disciples), Missions Building, 222 South Downey Avenue, Indianapolis 7, Indiana. (See Interboard Committee for Christian Work in Japan).
112. ULCA United Lutheran Church in America, 18 East Mt. Vernon Place, Baltimore, Maryland. Rev. Harold G. Deal, 22, Tokugawa-Cho 3 Chome,

- Higashi Ku, Nagoya. (Tel. 4-3223).
113. UPC United Pentecostal Church, International Headquarters, 3449, S. Grand Blvd., St. Louis, Mo. Missionary representative in Japan, Mr. William J. Nukida, 326, Fushimi Cho, Sapporo Shi, Hokkaido.
114. WEC Worldwide Evangelistic Crusade, Mr. Lon Fulton, Director, Gokasho P.O., Kanzaki Gun, Shiga Ken.
115. WM Wesleyan Methodist Missionary Society, 330 East Onondaga Street, Syracuse 2, New York. Dr. F. R. Birch, Executive Secretary. Rev. A. Gordon Wolfe, 261, Itabashi-Machi 3 Chome, Itabashi Ku, Tokyo. (Tel. 96-1233).
116. WPC Washburn Pentecostal Church, Washburn, Maine. Rev. Renhard Sand, Box 551. Rev. Shirlye Bailey, 138, Shibazaki Cho 4 Chome, Tachikawa Shi, Tokyo.
117. WT Watch Tower Bible & Tract Society, 124 Columbia Heights, Brooklyn 2, New York. Mr. Donald Haslett, 1, Toyooka-Cho, Mita, Shiba, Minato Ku, Tokyo.
118. WUMS Woman's Union Missionary Society of America, 45 Astor Place, New York 3, N. Y. Miss Mary Ballantyne, 221, Yamate Cho, Naka Ku, Yokohama. (Tel. 2-9049).
119. YFC Japan Youth for Christ, affiliated with Youth for Christ, International, Inc., 220 W. Monroe Street, Chicago, Illinois. Rev. David E. Morken, Director for the Far East, 9, Hitotsubashi

2 Chome, Kanda, Chiyoda Ku, Tokyo. Mailing address: Tokyo C.P.O. Box 1014. (Tel. 33-8887, 94-5118, 49-6437).

120. YJ Yotsuya Mission, Mrs. W. D. Cunningham, 16, Wakaba Cho 2 Chome, Shinjuku Ku, Tokyo (Tel. 35-2422).
121. YMCA Young Men's Christian Association, (International Committee of Young Men's Christian Associations, 291 Broadway, New York 7, N. Y.) Mr. Howard Haag, National Committee YMCA of Japan, 2, Nishi Kanda 1 Chome, Chiyoda Ku, Tokyo. (Tel. 25-5200).

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 Whewell, Miss Elizabeth, Yokkaichi Shi, Mie Ken

Missionary Society of the Church of England in Canada (MSCC)

Benns, Miss Cellia, Obuse Mura, Nagano Ken

Clench, Miss Marguerite, Ueda Shi, Nagano Ken
 Fletcher, Miss Shirley, Tokyo
 Foerstel, Miss Marie, Nagano Shi
 Hamilton, Miss Florence, Ueda Shi, Nagano Ken
 Harris, Miss Mary, Tokyo
 Hawkins, Miss Frances B., Nagoya
 Horobin, Miss Harriet M., Inariyama Machi, Nagano Ken
 McSherry, Rev. and Mrs. H.F., Hiroshima Shi
 Miller, Miss Jessie M., Nagoya
 Powell, Miss Liliias, Obuse Mura, Nagano Ken
 Powles, Rev. and Mrs. C. H., Niigata Shi
 Powles, Rt. Rev. and Mrs. P.S.C., Obuse Mura, Nagano Ken
 Purser, Miss Constance, Osaka
 Robinson, Miss Hilda M., Nagoya
 Sheppard, Miss Alison, Tokyo
 Smith, Rev. Norman, Sapporo
 Start, Dr. & Mrs. R. K., Obuse Mura, Nagano Ken

Missouri-Synod Lutherans (MSL)

Auw, Rev. and Mrs. Hugh, Sap-

poro
 Bergt, Rev. and Mrs. Elmer,
 Tokyo
 Bringewatt, Rev. and Mrs. Ralph,
 Niigata Shi
 Carow, Rev. Albert, Tokyo
 Danker, Rev. & Mrs. W. J., Tokyo
 Egolf, Rev. and Mrs. Ralph,
 Yokohama
 Epp, Mr. and Mrs. Robert, Ura-
 wa Shi, Saitama Ken
 Fromm, Rev. Elwood, Tokyo
 Glock, Rev. and Mrs. Delmar,
 Tokyo
 Hass, Rev. and Mrs. LeRoy,
 Sapporo
 Heerboth, Rev. and Mrs. Paul,
 Tokyo
 Hintz, Rev. and Mrs. Richard,
 Sapporo
 Jastrom, Rev. and Mrs. Robert,
 Tokyo
 Kreyling, Rev. and Mrs. Paul,
 Omiya Shi, Saitam Ken
 Lenschow, Miss Norma, Sapporo
 Meyer, Rev. and Mrs. Richard,
 Yokohama
 Mueller, Miss Adelheid, Tokyo
 Neujahr, Mr. and Mrs. Robert,
 Hanno Machi, Saitama Ken

Pallmeyer, Rev. and Mrs. Paul,
 Asahigawa, Hokkaido
 Poetter, Rev. Richard, Kamo-
 Machi, Niigata Ken
 Popp, Rev. and Mrs. Milton,
 Shibata Shi, Niigata Ken
 Shibata, Rev. and Mrs. George,
 Tokyo
 Strege, Rev. and Mrs. Paul.
 Asahigawa, Hokkaido
 Tewes, Mr. and Mrs. Erward
 H., Tokyo
 Theiss, Dr. and Mrs. O.H., Tokyo
 Zschiegner, Rev. Max, Omiya
 Shi, Saitama Ken

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**North American Baptist
 Association (NABA)**

Rankin, Mr. and Mrs. Z. T.

**North American Baptist
 Missionary Society
 (NABMS)**

Hirth, Mr. & Mrs. Jay, Ujiyama-
 da Shi, Mie Ken
 Miller, Miss Florence, Ujiyama-
 da Shi, Mie Ken
 Rhoads, Mr. & Mrs. John, Tokyo

Norwegian Evangelical Ori-

ent Mission (NEOM)

Andaas, Arnfinn, Nakamura
Machi, Fukushima Ken
Brustad, Aslaug B., Onahama
Machi, Fukushima Ken
Engeretsem, Miss Gudrun, Naka-
mura Machi, Fukushima Ken
Gaardlos, Miss Ruth, Harano-
Machi, Fukushima Ken
Gundrsby, Miss Hildur, Naka-
mura Machi, Fukushima Ken
Ingawardo, Mr. Haakon, Naka-
mura Machi, Fukushima Ken
Johannsen, Miss Inger-Marie,
Harano Machi, Fukushima Ken
Kongstein, Mr. & Mrs. Frank,
Onahama Machi, Fukushima
Ken
Kvarme, Asta M., Harano Machi,
Fukushima Ken
Svendsen, Miss Ann, Nakamura
Machi, Fukushima Ken

**Norwegian Lutheran Mis-
sion (NLM)**

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Drivstuen, Miss Dagny, Ota
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Eikli, Mr. & Mrs. Gabriel, Kobe

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Foss, Miss Marit, Kobe
Gamlem, Miss Anna, Matsue
Grasmo, Mr. & Mrs. Erik.
Matsue
Gronning, Mr. & Mrs. Arne,
Tsuyama Shi, Okayama Ken
Hoaas, Mr. & Mrs. Anders, Kobe
Jaabaek, Miss Petra, Ota Machi,
Shimane Ken
Jossang, Mr. & Mrs. Lars, Matsue
Shi
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Nordstrand, Miss Edel, Kobe
Robertstad, Miss Ruth, Kobe
Scheie, Miss Anna, Tottori Shi

**Norwegian Mission Alliance
(NMA)**

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Melaen, Mr. & Mrs. E. Ohara
Odden, Miss G. Ohara, Chiba Ken
Stengel, Miss Gudrun, Yokohama
Vereide, Mr. & Mrs. A., Yoko-
hama.

**Norwegian Missionary
Society (NMS)**

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- Kjøllesdal, Rev. and Mrs. Steinar,
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- Nordbo, Rev. & Mrs. A., Kobe
- Salomonsen, Rev. & Mrs. L., Nara
Shi
- Sandvik, Rev. & Mrs. T., Osaka
- Tjelle, Rev. & Mrs. L., Kobe
-
- New Tribes Mission (NTM)**
- Broman, Mr. David, Mizusawa
Machi, Iwate Ken
- Broman, Mr. Paul, Mizusawa
Machi, Iwate Ken
- Carter, Mr. & Mrs. Ralph, Nara
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- Cook, Mr. Roderick, Haboro
Machi, Hokkaido
- Crawford, Mr. & Mrs. Coy, Na-
bari Machi, Mie Ken
- Fanger, Mr. & Mrs. Clifford V.,
Mizusawa Machi, Iwate Ken
- Fanger, Mr. Richard, Mibu
Machi, Tochigi Ken
- Goto, Mr. John, Mizusawa Machi,
Iwate Ken
- Johnson, Mr. & Mrs. Spencer,
Itoigawa Machi, Niigata Ken
- Kenny, Miss Pearl, Mizusawa
Machi, Iwate Ken
- Leiyin, Miss Jennie, Iwayado
Machi, Iwate Ken
- Low, Mr. & Mrs. Robert, Esashi
Machi, Hokkaido
- Martin, Mr. & Mrs. E. H., Tochigi
Shi
- Matheny, Mr. Richard, Yokohama
- McPhail, Mr. & Mrs. John,
Kawagoe Shi, Saitama Ken
- Meyer, Miss Hildergard, Iwayado
Machi, Iwate Ken
- Murch, Miss Barbara, Osha-
mambe Machi, Hokkaido
- Phibbs, Mr. Donald, Yokohama
- Spoor, Mr. Wayne LeRoy, Shin-
minato Shi, Toyama Ken
- Stanley, Miss Ethel, Ushutsu
Machi, Ishikawa Ken
- Todd, Mr. & Mrs. Lawrence,
Mizusawa Machi, Iwate Ken
- Tomono, Mr. Teruo, Mizusawa
Machi, Iwate Ken
- Townsend, Mr. Louis, Yokohama
- Wood, Miss Joan, Ikoma Gun,
Nara Ken
- Yakel, Miss Ella, Oshamambe
Machi, Hokkaido
-

Omi Brotherhood (OB)

Hitotsuyanagi, Dr. & Mrs.
Merrell Vories, Omi Hachi-
man, Shiga Ken

Open Bible Standard Churches, Inc. (OBSC)

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Tokyo
Karnes, Rev. and Mrs. Edward,
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Rounds, Rev. and Mrs. Philard
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Overseas Missionary Fellowship (OMF)

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Karuizawa
Bähler, Miss Margrit, Karuiza-
wa
Cornelius, Miss Dorothy C.,
Hidaka, Hokkaido
Fisher, Mr. & Mrs. H. E., Shi-
zunai Machi, Hokkaido
Flowers, Miss Maurine, Karuiza-
wa
Fredlund, Miss Mabel, Karuiza-
wa
Glass, Miss Eva M., Mori Machi,
Hokkaido

Hall, Miss Lucille, Karuizawa
Hallgren, Mr. & Mrs. B. R.,
Karuizawa
Harvey, Miss Helen S., Shizunai
Machi, Hokkaido
Hayman, Mr. David, Karuizawa
Hogben, Dr. Monica, Karuizawa
Kennedy, Mr. & Mrs. A. R.,
Karuizawa
Maass, Miss Margaret S., Mori
Machi, Hokkaido
Medhurst, Miss Winnifred, Karui-
zawa
Metcalf, Mr. Stephen, Karuizawa
Morris, Mr. Donald, Karuizawa
Ormiston, Dr. Roslyn, Karuizawa
Nicoll, Miss Mary L. C., Karui-
zawa
Pape, Mr. & Mrs. W.H., Karui-
zawa
Reynolds, Mr. & Mrs. A.T.F.,
Karuizawa
Rutherford, Miss Olga, Karuiza-
wa
Searle, Mr. & Mrs. W.G., Karui-
zawa
Singleton, Miss Eileen M., Karui-
zawa
Street, Mr. & Mrs. L.A., Karui-
zawa

Weller, Miss Mary E., Karuizawa
 White, Miss E. Ruth, Mori
 Machi, Hokkaido
 Wimer, Miss Elizabeth, Shizunai
 Machi, Hokkaido
 Young, Miss Ruth C., Karuizawa,

**Oriental Missionary Society
 (OMS)**

Dupree, Mr. Charles, Tokyo
 Fitch, Rev. Lloyd L., Tokyo
 Haines, Rev. & Mrs. P.W., Tokyo
 Huey, Mr. Raymond, Tokyo
 Kempton, Mr. Charles, Tokyo
 Kilbourne, Rev. & Mrs. E.L.,
 Tokyo
 Neff, Mr. Dale, Tokyo
 Rice, Rev. & Mrs. R.R., Tokyo
 Schultz, Mr. Helmut, Tokyo
 Shelton, Rev. & Mrs. A.T., Tokyo
 Stoughton, Mr. Larry, Tokyo
 Wildermuth, Rev. & Mrs. A.T.,
 Tokyo
 Williamson, Mr. Lowell, Tokyo

**Orebro Missionary Society
 of Sweden (OMSS)**

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 Shi, Osaka Fu
 Hoffner, Mr. & Mrs. Karl, Sakai

Shi, Osaka Fu
 Jansson Mr. & Mrs. Helge, Sakai
 Shi, Osaka Fu
 Pettersson, Miss Anna, Nara Shi
 Sandberg, Mr. & Mrs. Erik, Wa-
 kayama Shi
 Sundberg, Mr. & Mrs. Fred,
 Sakai Shi, Osaka Fu
 Thorn, Miss Ine, Nara Shi

**The Orthodox Presbyterian
 Church (OPC)**

McIlwaine, Rev. & Mrs. R. H.,
 Nii Machi, Miyagi Ken
 Uomoto, Rev. & Mrs. George Y.,
 Tokyo

**Oregon Yearly Meeting
 (Friends) (OYM)**

Bundy, Mrs. Christie Ann, Osaka

**Philafrican and Alliance
 Mission**

Schar, Mr. & Mrs. Paul, Karui-
 zawa,

**Pentecostal Assemblies of
 the World (PAW)**

McCune, Elder and Mrs. Henry,
 Tokyo

**Presbyterian Church in
Canada (PCC)**

MacDonald, Miss Ethel G., Kobe

Powell, Rev. & Mrs. Donald H.,
Tokyo

Rumball, Rev. & Mrs. W. R.,
Kobe

**Protestant Episcopal Church
(PEC)**

Booth, Miss Ellen B., Tokyo

Branstad, Mr. Karl E., Tokyo

Budd, Mr. & Mrs. Henry F., Tokyo

Coleman, Rev. R. H., Tokuyama
Shi, Yamaguchi Ken

Craighill, Rev. & Mrs. Lloyd R.,
Kyoto

Eddy, Rev. & Mrs. William D.,
Tokyo

Falck, Miss Elizabeth H., Tokyo

Fowler, Mr. & Mrs. J. E., Tokyo

Gardiner, Miss Ernestine W.,
Tokyo

Graham, Mr. & Mrs. Robert V.,
Tokyo

Hansen, Rev. Harry, Tokyo

Heim, Rev. Kenneth E., Tokyo

Leeman, Rev. Judson S. (MD),
Tokyo

Lloyd, Rev. John L., Kyoto

McKim, Miss Nellie, Shimodate
Machi, Ibaraki Ken

Merritt, Rev. R. A., Tokyo

Morley, Rev. Christopher Jr.,
Tokyo

Nishi, Rev. & Mrs. Shunji F.,
Tokyo

Oglesby, Mrs. Angela M., Kobe

Parsons, Rev. & Mrs. William
B., Kyoto

Perry, Mr. & Mrs. Charles E.,
Tokyo

Pond, Miss Helen M., Tokyo

Richards, Rev. & Mrs. Earnest
D., Kobe

Smith, Rev. Robert M., Fukuoka

Spencer, Miss Gladys, Aomori Shi

Stout, Miss Dorothy J., Tokyo

Sumners, Miss Gertrude, Kyoto

Tucker, Rev. Beverley D., Nishi-
nomiya Shi, Hyogo Ken

White, Miss Sarah, Tokyo

**Pacific Orient Broadcasting
Company (POBC)**

Bell, Mr. Ralph, Karuizawa

Hayes, Mr. Hardy V., Tokyo

Holritz, Mr. Bernard E., Tokyo

Seely, Mr. Arthur J., Tokyo

Shaw, Mr. Bernard N., Tokyo

**Presbyterian Church in the
United States of America
(PN)(IBC)**

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|--|--|
| Barker, Mr. Robert, Tokyo | Wakayama Shi |
| Brown, Miss Mildred, Sapporo | Grubbs, Rev. Thomas W., Yama-
guchi Shi |
| Carrick, Rev. & Mrs. Malcolm R.,
Hamamatsu | Grube, Miss Alice, Osaka |
| Chapman, Rev. and Mrs. E. N.,
Tsu | Havlick, Miss Dorothy, Tokyo |
| Chapman, Rev. and Mrs. Gordon
K., Sapporo | Hereford, Miss Nannie M., Utsu-
nomiya |
| Clark, Rev. and Mrs. E. M., Tokyo | Johnson, Rev. and Mrs. Glen,
Ujiyamada |
| Daub, Mr. and Mrs. Edward,
Osaka | Johnson, Miss Harriet Ann, Ni-
shio-Machi, Aichi Ken |
| Daugherty, Miss Lena G., Tokyo | Kamitsuka, Rev. & Mrs. Arthur,
Ebetsu Machi, Hokkaido |
| Davis, Mr. and Mrs. Rendell A.,
Fukui Shi | Lawson, Miss Dorothy, Tokyo |
| Deter, Miss Virginia, Kanazawa | Lloyd, Rev. Gwilym George,
Kyoto |
| Driskill, Rev. and Mrs. James
Lawrence, Nagano Machi,
Osaka Fu | MacDonald, Miss Alice Elinor,
Kanazawa |
| Drummond, Rev. and Mrs.
Richard, Kamakura | Mackenzie, Miss Virginia, Shi-
monoseki |
| Firebaugh, Miss Martha E.,
Tokyo | Norton, Rev. & Mrs. Richard B.,
Shimosato Mura, Hyogo Ken |
| Foreman, Mr. Burton Van H.,
Tokyo | Oltman, Mr. and Mrs. Paul V.,
Tokyo |
| Franklin, Rev. and Mrs. Sam H.,
Tomisato Mura, Chiba Ken | Reiser, Miss A. Irene, Kanazawa |
| Grier, Rev. and Mrs. Louis, | Schmidt, Miss Dorothy, Sapporo |
| | Simpson, Rev. and Mrs. Roger,
Mihara Shi, Hiroshima Ken |
| | Taylor, Miss Dorothy, Sapporo |
| | Taylor, Miss Mary, Osaka |

Thomson, Dr. and Mrs. Claude,
Tokyo
Thurber, Rev. & Mrs. L. Newton,
Kyoto
Troyer, Dr. & Mrs. Maurice E.,
Tokyo
Urquhart, Miss Betty A., Tokyo
Wells, Miss Lillian A., Tokyo
Weiss, Mr. & Mrs. W. G., Tokyo
Winn, Mrs. Merle, Kanazawa

**Presbyterian Church in the
U. S. (PS)**

Archibald, Miss Margaret, Nagoya
Baldwin, Rev. & Mrs. Walter P.,
Nagoya
Barksdale, Rev. & Mrs. John O.,
Kobe
Blake, Miss Elizabeth, Kobe
Borchert, Rev. & Mrs. Harold,
Kobe
Boyer, Miss Helen, Kobe
Boyle, Rev. & Mrs. Wm. P.,
Komatsujima Shi, Tokushima
Ken
Brady, Mr. & Mrs. John H.,
Kobe
Brown, Dr. & Mrs. Frank A.,
Kobe
Brown, Rev. & Mrs. Thompson,

Tokyo
Buchanan, Elizabeth O., Kasugai
Shi, Aichi Ken
Buckland, Miss Ruth, Kochi Shi
Campbell, Miss Vera, Fukuoka
Cogswell, Rev. & Mrs. James,
Marugame Shi, Kagawa Ken
Connell, Miss Juanita, Kobe
Crim, Rev. & Mrs. Keith R.,
Tokyo
Currell, Miss Susan, Kochi Shi
Fultz, Miss Catherine, Nagoya
Gardner, Miss Emma Eve, Taka-
matsu
Gunn, Miss Coline, Nagoya
Hamilton, Mr. John, Kobe
Haraughty, Miss Mary, Taka-
matsu
Heizer, Miss Jo Ann, Kobe
Lancaster, Rev. & Mrs. Lewis,
Kobe
Magruder, Rev. James, Kobe
McAlpine, Rev. & Mrs. J. A.,
Gifu Shi
McCall, Rev. Donald, Kobe
McIlwaine, Rev. & Mrs. W. A.,
Kobe
McLauchlin, Rev. & Mrs. W. C.,
Kobe
McNeill, Miss Elizabeth, Kobe

Mitchell, Mrs. H. Petrie, Tokyo
 Mitchell, Rev. Irvine G., Nakatsugawa Shi, Gifu Ken
 Montgomery, Miss Virginia, Kobe
 Moore, Rev. & Mrs. Lardner W., Zentsuji Machi, Kagawa Ken
 Peterson, Rev. & Mrs. Lyle W., Kochi Shi
 Pettis, Rev. & Mrs. Ernest, Tokyo
 Smythe, Mrs. L. C. M., Nagoya
 Taylor, Rev. & Mrs. Arch B. Jr., Marugame Shi, Kagawa Ken
 Thompson, Miss Katheryne, Kochi Shi

Palestine Trans-Jordan Missionary Association (PTJMA)

Price, Miss Jewel, Kobe

Pocket Testament League (PTL)

Baehr, Mr. & Mrs. Conrad R., Tokyo
 Befus, Mr. Samuel, Tokyo
 Copeland, Mr. & Mrs. Joseph M., Tokyo
 Robertson, Mr. Donald A., Tokyo
 Wagner, Mr. Glenn W., Tokyo

Reformed Church in America (RCA) (IBC)

Bogard, Miss F. Belle, Tokyo
 Brink, Miss Suzanne H., Kumamoto Shi
 Bruggers, Rev. and Mrs. Glenn, Kagoshima
 de Maagd, Rev. & Mrs. John C., Yokohama
 Estell, Mr. William Henry Jr., Tokyo
 Flaherty, Mr. & Mrs. Theodore E., Tokyo
 Hesselink, Mr. and Mrs. Ira John, Kyoto
 Kleinjans, Mr. and Mrs. Everett, Tokyo
 Korver, Mr. & Mrs. Ronald G., Tokyo
 Moore, Rev. and Mrs. B. C., Fukuoka Shi
 Norden, Mr. & Mrs. Russell Lee, Yokohama
 Oltman, Miss C. Janet, Yokohama
 Poppen, Miss Marcella, Shimonoseki
 Sheets, Mr. and Mrs. William F., Fukuoka Shi
 Siter, Miss Verlaine Ruth, Shimo-

noseki

Tanis, Mr. & Mrs. P. H., Tokyo

Van Wyk, Mr. and Mrs. Gordon
J., Tokyo

Van Zoeren, Miss Carol, Yoko-
hama

Walvoord, Miss Florence, Shimo-
noseki

Zander, Miss Helen, Yokohama

**The Reformed Presbyterian
Mission (RPM)**

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Boyle, Rev. & Mrs. Samuel E.,
Kobe

Chao, Mr. Charles H., Kobe

Huston, Miss Rose A., Kobe

Lynn, Miss Orleana, Kobe

Salvation Army (SA)

Davidson, Lt. Colonel Charles
F., Tokyo

Long, Brigadier & Mrs. Arthur,
Tokyo

Phillips, Major Dorothy D., Tokyo

Seamans, Captain (MD) & Mrs.
S., Tokyo

**Swedish Alliance Mission
in Japan (SAM)**

Andersson, Miss Thali, Hama-
matsu Shi, Shizuoka Ken

Frandell, Mr. and Mrs. Karl,
Okazaki Shi, Aichi Ken

Johansson, Miss Maj., Toyokawa
Shi, Aichi Ken

Linden, Mr. and Mrs. A., Iwata
Shi, Shizuoka Ken

Loenander, Mr. Ake, Toyokawa
Shi, Aichi Ken

Simeonsson, Mr. and Mrs. Josef,
Hamamatsu Shi, Shizuoka Ken

Svensson, Miss Ester, Toyohashi
Shi, Aichi Ken

Wiberg, Mr. and Mrs. Erick,
Hamamatsu Shi, Shizuoka Ken

**Southern Baptist Convention
(SBC)**

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Barlow, Miss Hannah, Kokura

Bradshaw, Rev. & Mrs. Melvin,
Kokura

Calcote, Rev. & Mrs. Ralph,
Kokura

Callaway, Rev. & Mrs. T.N.,
Fukuoka Shi

Campbell, Miss Vera, Fukuoka
Shi

- | | |
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| Cauthen, Dr. & Mrs. Baker J.,
Tokyo | Hays, Rev. & Mrs. George H.,
Fukuoka Ken |
| Clark, Dr. & Mrs. C.F., Tokyo | Highfill, Miss Virginia, Osaka |
| Clarke, Rev. & Mrs. Coleman
D., Kyoto | Hollaway, Rev. & Mrs. Ernest
Lee, Nagoya |
| Connely, Dr. & Mrs. Frank H.,
Tokyo | Hoover, Miss Annie, Sapporo |
| Copeland, Dr. & Mrs. Luther,
Fukuoka Shi | Horton, Miss Frances, Tokyo |
| Culpepper, Dr. & Mrs. R.H.,
Fukuoka Ken | Horton, Rev. & Mrs. Fred M.,
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| Dozier, Rev. & Mrs. Edwin B.,
Tokyo | Hoshizaki, Rev. & Mrs. Reiji,
Shizuoka Shi |
| Dozier, Mrs. C.K., Tokyo | Howard, Rev. & Mrs. S. P.,
Shimonoseki |
| Emanuel, Rev. & Mrs. B.P.,
Takamatsu | Hudson, Miss Lenora, Kokura |
| Fontnote, Dr. Audrey, Kyoto | Jackson, Rev. & Mrs. W.H.,
Sapporo |
| Garrott, Dr. & Mrs. W. M., Fu-
kuoka Ken | Johnson, Miss Johnni, Tokyo |
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Osaka | Knox, Miss Martha, Tobata Shi |
| Glass, Miss Lois, Fukuoka Shi | Lancaster, Miss Cecile, Kokura |
| Grant, Rev. & Mrs. W.C. Sendai | Lane, Miss Dottie, Kokura |
| Graves, Miss Alma, Fukuoka
Shi | Limbert, Miss Mary, Tobata Shi |
| Gullatt, Rev. & Mrs. Tom D.,
Mito | Marlowe, Miss Rose, Kokura |
| Halvarson, Rev. & Mrs. Carl M.,
Tokyo | McMillan, Rev. & Mrs. Virgil
O. Jr., Tokyo |
| Haygood, Dr. Martha, Tokyo | Medling, Rev. & Mrs. W.R.,
Kumamoto Shi |
| | Miller, Miss Floryne, Kokura |
| | Moorhead, Rev. & Mrs. M.F.,
Sapporo |
| | Morgan, Miss Mary, Osaka |

Nelson, Rev. & Mrs. Loyce N.,
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Oliver, Rev. & Mrs. Ed. L.,
Kagoshima Shi

Parker, Rev. & Mrs. F. Calvin,
Kanazawa

Satterwhite, Dr. & Mrs. J.P.,
Tokyo

Shepard, Rev. & Mrs. J.W., Fu-
kuoka Shi

Sherer, Rev. & Mrs. R.C., Kobe

Smith, Miss Lucy E., Tokyo

Spence, Rev. & Mrs. R.M. Naga-
saki Shi

Spencer, Rev. & Mrs. A.E., Kobe

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Todd, Miss Pearl, Fukuoka Shi

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Watson, Rev. & Mrs. Leslie,
Miyazaki Shi

Whaley, Rev. & Mrs. C.L., Ko-
kura

Wood, Rev. & Mrs. J. E. Jr.,
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Wright, Rev. & Mrs. M. J.,
Urawa Shi, Saitama Ken

Swedish Baptist Mission

(SBM)

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Kobe

Rineli, Rev. & Mrs. Egton,
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South China Boat Mission

(SCBM)

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Dawson, Rev. Douglas, Okayama
Shi

Dillard, Miss Mary, Kobe

Gizzi, Rev. & Mrs. Vincent, Kobe

Hovey, Miss Marion, Kobe

Kolbenson, Miss Bertha, Waka-
yama Ken

Nicholls, Mr. & Mrs. Walter,
Kobe

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Tokyo

Blincoe, Rev. & Mrs. T. H.,
Showa Machi, Chiba Ken

Christian, Miss Adelaide, Yoko-
hama

Clark, Rev. & Mrs. Winston T.,
Kobe

Eldridge, Rev. & Mrs. Paul H.,
Tokyo

Hilliard, Rev. & Mrs. Warren I.,
Sapporo

Hilliard, Mr. & Mrs. William I.,
Tokyo

Irvine, Miss Bessie, Tokyo

Jensen, Rev. & Mrs. Ejler E.,
Okinawa

Kelstrom, Rev. & Mrs. Vernon
E., Kobe

Ludden, Mr. & Mrs. Hartley B.,
Showa Machi, Chiba Ken

Millard, Rev. & Mrs. Francis R.,
Tokyo

Moore, Rev. & Mrs. Raymond
S., Showa Machi, Chiba Ken

Munroe, Miss Ruth, Tokyo

Nelson, Rev. & Mrs. Andrew N.,
Tokyo

Nelson, Rev. & Mrs. Paul W.,
Fukuoka

Reeder, Rev. & Mrs. Marvin H.,
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Sager, Mr. & Mrs. Jack, Sendai

Syphers, Dr. (M.D.) & Mrs. C.
E., Tokyo

Tilghman, Rev. & Mrs. Kenneth
W., Yokohama

Van Dolson, Rev. & Mrs. Leo

R., Tokyo

Webber, Dr. (M.D.) & Mrs.
Alfred B., Tokyo

Woods, Dr. (M.D.) & Mrs. Neal
Jr., Tokyo

Swiss East Asia Mission

(SEAM)

Schwersenz, Dr. and Mrs. Ger-
hard, Kyoto

**Swedish Evangelical Mission
in Japan (SEMJ)**

Almefors, Mr. & Mrs. Eric W.,
Tomakomai, Hokkaido

Bengtsson, Miss Elsa, Tokyo

Bohlin, Mr. & Mrs. A. Edvin,
Muroan, Hokkaido

Eriksson, Mr. E. Paul, Muroan,
Hokkaido

Hellberg, Miss Gullbritt, Muro-
ran, Hokkaido

Jonsson, Miss Sigrid, Muroan,
Hokkaido

Persson, Rev. & Mrs Folke,
Tokyo

Thorsell, Miss Anna-Lisa, Tokyo

Swedish Free Mission (SFM)

Almorth, Mr. and Mrs. Harald,

Yokohama
 Andersson, Mr. and Mrs. Evert.
 Kofu
 Axelsson, Miss Alva, Yokohama
 Axelsson, Mr. and Mrs. Gosta,
 Yokohama
 Genberg, Miss Frida, Yokohama
 Joermeman, Miss Brita, Yoko-
 hama
 Johnson, Rev. and Mrs. John H.,
 Yokohama
 Olofsson, Miss Eva., Kyoto

Swedish Holiness Mission
 (SHM)

Brynte, Mr. Torsten, Kuroiso
 Machi, Tochigi Ken
 Jansson, Rev. and Mrs. Lars,
 Kuroiso Machi, Tochigi Ken
 Silfwerbrand, Rev. and Mrs.
 Carl G. O., Shirakawa Shi,
 Fukushima Ken

Swedish Mission in China
 (SMC)

Aspberg, Rev. and Mrs. J. A.,
 Numazu
 Cederholm, Miss M. E., Numazu
 Engver, Miss M. K., Numazu
 Erhsammar, Rev. and Mrs. J.

S., Numazu
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Long, Miss Beatrice,—TEAM

Medhurst, Miss Winnifred,—
OMF

Metcalf, Mr. Stephen,—OMF

Morris, Mr. Donald,—OMF

Nicoll, Miss Mary, L. C.,—
OMF

Ormiston, Dr. Roslyn,—OMF

Pape, Mr. & Mrs. W. H.,—
OMF

Parker, Mr. and Mrs. Robert,
—TEAM

Pedigo, Mr. & Mrs. Jess,—
ASCM

Reece, Mr. Taylot, —TEAM
 Reid, Mr. and Mrs. John,—
 TEAM
 Reynolds, Mr. & Mrs. A. T.
 F.,—OMF
 Ruck, Mr. and Mrs. Heinrich,
 —IND
 Rutherford, Miss Olga,—OMF
 Sapsford, Mr. Leslie,—TEAM
 Sarjeant, Mr. and Mrs. John,
 —TEAM
 Schar, Mr. & Mrs. Paul,—
 PAM
 Schone, Mr. and Mrs. John,—
 TEAM
 Searle, Mr. & Mrs. W. G.,—
 OMF
 Singleton, Miss Eileen M.,—
 OMF
 Spaulding, Rev. R. L.,—IND
 Street, Mr. & Mrs. L. A.,—
 OMF
 Tygert, Mr. and Mrs. Earl F.,
 —IND
 Vogt, Miss Verna,—TEAM
 Walter, Mr. and Mrs. Russell,
 —TEAM
 Weller, Miss Mary E.,—OMF
 White, Mr. and Mrs. Lloyd,—
 TEAM

Winters, Mr. and Mrs. Gerald,
 —TEAM
 Young, Miss Ruth C.,—OMF
 Zerbe, Mr. and Mrs. Ben,—
 IND

KARATSU SHI (Saga Ken)

Palmer, Mr. & Mrs. Roy,—
 ASCM

KASHIWAZAKI SHI

(Niigata Ken)

Anderson, Miss Mildred,—JEM
 Fieldehouse, Mr. M. L.,—JEM
 Brisbin, Rev. and Mrs. James
 E.,—JEM
 Harris, Miss Cora,—JEM
 Kennedy, Miss Helen J.,—JEM
 Satoda, Miss Chiyo,—JEM
 Spaulding, Rev. and Mrs.
 Lyman R.,—JEM

KASUGAI SHI (Aichi Ken)

Buchanan, Miss Elizabeth O.,
 —PS

KATSU-URA MACHI

(Wakayama Ken)

Youngquist, Rev. & Mrs V.

Harris,—BGCA

KATSUYAMA MACHI

(Fukui Ken)

Bakass, Miss Anne—FCM

Bakken, Miss Berte,—FCM

Gulbrandsen, Mrs. Dagny,—
FCM

Mjos, Miss Martha E.,—FCM

KAWAGOE SHI

(Saitama Ken)

McPhail, Mr. & Mrs. John,
—NTM

KAWAKAMI MURA

(Ehime Ken)

Warne, Miss Eleanor,—MC
(IBC)

KAWASAKI SHI

(Kanagawa Ken)

Benzinger, Miss Esther,—LM

Butcher, Mr. & Mrs. W. F.,—
AG(GT, B & I)

Davies, Mr. & Mrs. D. E.,—
AG(GT, B & I)

Etting, Rev. & Mrs. Adalbert,
—LM

Kunz, Rev. & Mrs. Arthur,—LM

Mosimann, Rev. Otto,—LM

Roesti, Miss Magdalene,—LM

Vatter, Rev. Ernst,—LM

Wider, Rev. & Mrs. Josef.,—LM

KITSUKI MACHI

(Ohita Ken)

Towson, Miss Manie C.,—MC
(IBC)

KOBE SHI (Hyogo Ken)

Adams, Miss Mary,—RPM

Aske, Rev. and Mrs. Sigurd,—
LFC

Bagnall, Miss Grace,—WT

Barksdale, Rev. & Mrs. John
O.,—PS

Barry, Mr. and Mrs. W. Lloyd,
—WT

Berkey, Mrs. Marguerite,—MC
(IBC)

Blake Miss Elizabeth,—PS

Borchert, Rev. & Harold,—PS

Boschman, Rev. and Mrs.
Paul,—GCM

Boyer, Miss Helen,—PS

Boyle, Rev. & Mrs. Samuel
E.,—RPM

Brady, Mr. & Mrs. John H.,—
PS

- Brown, Dr. & Mrs. Frank A.,
—PS
- Byers, Miss Florence M.,—AG
- Chamberlain, Mrs. G.,—SPG
- Chao, Mr. Charles H.,—RPM
- Clark, Rev. & Mrs. W. T.,—SDA
- Clarke, Miss Eunice G.,—JEB
- Cobb, Rev. & Mrs. John B.,—
MC(IBC)
- Combs, Miss Marion,—SCBM
- Connell, Miss Juanita,—PS
- Coryell, Mrs. Ada—ASCM
- Davey, Miss Peggy,—JEB
- Dawson, Rev. Douglas,—SCBM
- Dick, Mr. R. H.,—IND
- Dillard, Miss Mary,—SCBM
- Dyer, Miss Los,—WT
- Feely, Miss Gertrude,—MC
(IBC)
- Eikli, Mr. & Mrs. G.,—NLM
- Engebretsen, Rev. & Mrs. E.,—
NMS
- Finnseth, Mr. Per,—NLM
- Foss, Miss, Marit,—NLM
- Friesen, Miss Leonore,—GCM
- Gamblin, Mr. & Mrs. A. E.,—
MC(IBC)
- Gilkey, William E.,—MC(IBC)
- Gizzi, Rev. & Mrs. Vincent,—
SCBM
- Hamilton, Mr. John,—PS
- Heizer, Miss Jo Ann,—PS
- Heron, Miss Alice M.,—WT
- Hoas, Mr. & Mrs. A.,—NLM
- Holthe, Miss R.,—NMS
- Hovey, Miss Marion,—SCBM
- Huston, Miss Rose A.,—RPM
- Iszlaub, Mr. and Mrs. Percy—
WT
- Jansson, Rev. & Mrs. Martin,
—SBM
- Jansson, Mr. & Mrs. Martin,
BUS
- Kelstrom, Rev. & Mrs. Vernon
E.,—SDA
- Lancaster, Rev. & Mrs. Lewis,
—PS
- Larson, Mr. & Mrs. Howard,—
ASCM
- Lea, Miss L. E.,—SPG
- Lundeby, Mr. & Mrs. Arne,—
NLM
- Lynn, Miss Orleana,—RPM
- MacDonald, Miss Ethel G.,—
PCC
- Magruder, Rev. James,—PS
- Marcks, Miss Margaret M.,—
JEB
- McCall, Rev. Donald,—PS
- McGrath, Miss Violet,—JEB

- McIlwaine, Rev. & Mrs. W.
A.,—PS
- McLauchlin, Rev. & Mrs. W.
C.,—PS
- McNeill, Miss Elizabeth,—PS
- Mihara, Miss Kimiko,—WT
- Montgomery, Miss Virginia,—
PS
- Nicholls, Mr. & Mrs. Walter,
—SCBM
- Nipper, Mr. and Mrs. Leonard,
—AG
- Nordbo, Rev. & Mrs. A.,—NMS
- Nordstrand, Miss Edel,—NLM
- Oglesby, Mrs. Angela M.,—PEC
- Palmore, Rev. & Mrs. P. Lee.,
—MC(IBC)
- Patkau, Miss Esther,—GCM
- Pedersen, Miss Ruth E.,—FCM
- Pierson, Miss Mildred,—ASCM
- Price, Miss Jewel,—PTJMA
- Price, Miss Jewel,—ASCM
- Richards, Rev. Earnest D., PEC
- Robertson, Miss Grace,—
ABC FM(IBC)
- Robertstad, Miss Ruth,—NLM
- Roth, Mr. & Mrs. Charles,—
ASCM
- Rumball, Rev. and Mrs. W.
E. P.,—PCC
- Rumball, Rev. & Mrs. W. R.,
—PCC
- Saito, Mr. & Mrs. Morse T.,—
MC(IBC)
- Salmonsens, Rev. and Mrs.
Leif,—NMS
- Sherer, Rev. & Mrs. R. C.,—
SBC
- Smith, Mr. & Mrs. Roy,—MC
(IBC)
- Smith-Wesley, Miss Moira,—
WT
- Solvoll, Rev. & Mrs. A.,—FCM
- Spencer, Rev. & Mrs. A. E.,—
SBC
- Stirewalt, Dr. A. J.,—ULCA
- Stratton, Miss Nora,—WT
- Tjelle, Rev. & Mrs. Lars,—NMS
- Unruh, Rev. and Mrs. Verney,
—GCM
- Verwey, Mr. C. J.,—JEB
- Vorah, Rev. & Mrs. Peter,—
GCM
- Warkentyne, Mr. Henry J.,—
UCC(IBC)
- Westfall, Miss Mary E.,—MC
(IBC)
- Williams, Rev. & Mrs. F. T.,
—JEB
- Williams, Rev. and Mrs. F.

Tipton,—JEM
 Winther, Dr. J. M. T.,—ULCA
 Yamada, Miss Ellen,—AG

KOCHI SHI (Kochi Ken)

Buckland, Miss Ruth,—PS
 Currell, Miss Susan,—PS
 Peterson, Rev. & Mrs. Lyle
 W.,—PS
 Thompson, Miss Katheryne,—
 PS

KOFU SHI
(Yamanashi Ken)

Andersson, Mr. and Mrs.
 Evert,—SFM
 Brown, Miss Merrill E.,—UCC
 (IBC)
 Darby, Miss Laura W.,—UCC
 (IBC)
 Greenbank, Miss Katherine,—
 UCC(IBC)
 Hill, Elder Roy P.,—LDS
 Sproat, Elder Herbert K.,—LDS
 Suttie, Miss E. Gwen,—UCC
 (IBC)

KOJIMA SHI
(Okayama Ken)

Nyrèn, Miss Margareta,—MC

CS

Sköld, Rev. & Mrs. Sam,—
 MCCC

KOKURA SHI
(Fukuoka Ken)

Barlow, Miss Hannah,—SBC
 Bradshaw, Rev. & Mrs. Melvin,
 —SBC
 Calcote, Rev. & Mrs. Ralph,—
 SBC
 Hudson, Miss Lenora,—SBC
 Jaeckel, Rev. & Mrs. T., UCC
 (IBC)
 Lancaster, Miss Cecile,—SBC
 Larsen, Miss Ruth,—ASCM
 Lane, Miss Dottie,—SBC
 Marlowe, Miss Rose,—SBC
 Miller, Miss Floryne,—SBC
 Whaley, Rev. & Mrs. C. L.,—
 SBC

KOMATSU SHI
(Ishikawa Ken)

Atkin, Elder Dennis H.,—LDS
 Yanagisawa, Elder Masataro, ,

KOMATSUJIMA SHI
(Tokushima Ken)

Boyle, Rev. & Mrs. Wm. P.,—

PS

KORIYAMA SHI

(Fukushima Ken)

Anderson, Miss Irene, EUB
(IBC)**KUJI MACHI (Iwate Ken)**

Allen, Miss Thomasine,—ABF

KUJI MACHI (Ibaraki Ken)Cannon, Mr. and Mrs. Russell
C.,—INDFox, Mr. and Mrs. Harry
Robert,—INDFox, Mr. and Mrs. Logan J.,
—INDHolland, Mr. and Mrs. Harold
Edward,—INDLawyer, Mr. and Mrs. Virgil
H.,—IND**KUMAMOTO SHI**

(Kumamoto Ken)

Aderholt, Miss Virginia,—ULC

Akard, Miss Martha B.,—ULCA

Allum, Miss Iris,—MC(IBC)

Alsdorf, Rev. & Mrs. Howard
A.,—ULCA

Barnhart, Miss Esther,—ULCA

Brink, Miss Suzanne H.,—RCA
(IBC)Ellis, Rev. Andrew B.,—ULCA
Huddle, Miss Elizabeth,—UL
CAMcCartney, Mr. & Mrs.
Sedoris N., (on furlough)
—ULCA

Medling, Rev. & Mrs. W.—SBC

Potts, Miss Marion,—ULCA

Powlas, Miss Maud,—ULCA
Sanderholm, Mr. & Mrs.
Frank,—ASCM**KURASHIKI SHI**

(Okayama Ken)

Arvefjord, Rev. & Mrs. Stig,
—MCCS

Bringerud, Rev. Göte,—MCCS

Kristiansson, Rev. & Mrs.
Gunnar,—MCCSRöjas, Rev. & Mrs. Josef,—
MCCSWennborg, Mrs. Ingeborg,—
MCCS**KURAYOSHI MACHI**

(Tottori Ken)

Cassidy, Miss Bertha,—AAMS

Rediker, Miss Beulah,—AAMS

Whitman, Miss Sylvia,—AAMS

KURE SHI

(Hiroshima Ken)

Lucht, Rev. and Mrs. Carl,—
ICFG

KUROISO MACHI

(Tochigi Ken)

Brynte, Mr. Torsten,—SHM
Jansson, Rev. and Mrs. Lars,—
SHM

KUROSAWAJIRI MACHI

(Iwate Ken)

Sorrentino, Dr. & Mrs. Louis
V.,—CBFMS

KURUME SHI

(Fukuoka Ken)

Adams, Mr. & Mrs. Charles,—
ASCM
Goldsmith, Miss Mabel O.,—
CMS
Neve, Rev. & Mrs. Lloyd R.,
—ULCA
Pulver, Mr. & Mrs. Jim,—AS
CM

KUSHIRO SHI (Hokkaido)

Buckwalter, Rev. & Mrs. Ralph
E.,—M

KUWANO MACHI

(Tokushima Ken)

McCormick, Miss Jean,—JEB

KYOTO SHI (Kyoto Fu)

Attwater, Miss V.,—JIM
Beckman, Rev. and Mrs.
George H.,—IND
Bierman, Mr. M. L.,—ABCFM
(IBC)
Brennan, Miss Velma,—ASCM
Cary, Mr. & Mrs.—ABCFM
(IBC)
Clapp, Miss Frances B.,—AB
(IBC)
Clark, Dr. & Mrs. C. F.,—SBC
Clarke, Rev. & Mrs. Coleman
D.,—SBC
Classen, Miss Irene,—ASCM
Craighill, Rev. & Mrs. Lloyd
R.,—PEC
Fleming, Mr. J. E.,—ABCFM
(IBC)
Floyd, Mrs. Ruth,—AG
Fontnote, Dr. Audrey,—SBC
Fuller, Rev. and Mrs. Dwight
—EFCA

Grant, Mr. and Mrs. Robert
Harvey,—ABCFM(IBC)
Green, Mr. and Mrs. Davis,—WT
Gwinn, Miss Alice,—ABCFM
(IBC)
Hanson, Rev. and Mrs. Calvin,
—EFCA
Hesselink, Mr. and Mrs. Ira
John,—RCA(IBC)
Hibbard, Miss Esther L.,—AB
CFM(IBC)
Hoover, Miss Edith,—ASCM
Huddle, Rev. & Mrs. P.,—ULC
Jimenez, Mrs. Shirley Stuart,
EFCA
Johnsen, Rev. & Mrs. Paul C.,
—ULCA
Jones, Miss Mary—MC(IBC)
Kennedy, Mr. & Mrs. H.,—JIM
Koch, Rev. & Mrs. D.,—ULCA
Littlejohn, Miss Jean,—ABC
FM(IBC)
Lloyd, Dr. Gwilym—PN(IBC)
Lloyd, Rev. J.,—PEC
Matthews, Rev. and Mrs. Alden
E.,—ABCFM (IBC)
Mayer, Miss Margery—MC
(IBC)
Moy, Miss Agnes,—FCM
Olofsson, Miss Eva.,—SFM

Otsuka, Elder Masaji,—LDS
Parsons, Rev. Wm. B.,—PEC
Reuser, Rev. & Mrs. G—E & R
(IBC)
Schmidt, Miss Virgil,—ASCM
Schwab, Miss Elsa,—MC(IBC)
Schwersenz, Dr. and Mrs.
Gerhard,—SEAM
Shaum, Elder M. K.,—LDS
Sumners, Miss G.,—PEC
Thalleen, Rev. and Mrs. W.
E.,—EFCA
Thurber, Rev. and Mrs. L.
Newton,—PN(IBC)
Wenger, Rev. & Mrs. E.,—EUB
(IBC)
Wine, Mr. & Mrs. Victor,—
JAM
Wood, Rev. and Mrs. Robert
W.,—ABCFM(IBC)
Young, Rev. John,—ABCFM
(IBCI)

MAEBASHI SHI

(Gumma Ken)

Cooke, Mr. & Mrs. T. T. S.,
—CJPM
Isaacs, Elder Clyde K.,—LDS
Matsumoto, Elder M.,—LDS
McKay, Miss D.,—CJPM

Morris, Mr. & Mrs. A. J.,—

CJPM

O'Connor, Miss P.,—CJPM

Parr, Miss D. A.,—CJPM

Slichter, Miss B.,—CJPM

Sterry, Miss T.,—CJPM

Thorp, Miss D.,—CJPM

MAIZURU SHI (Kyoto Fu)

Duncan, Rev. William J.,—JEB

MAKUBARI MACHI

(Chiba Ken)

Hodges, Mr. and Mrs. Olson,

—IND

MARUGAME SHI

(Kagawa Ken)

Cogswell, Rev. & Mrs. James,

—PS

Taylor, Rev. & Mrs. Arch B.,

Jr.—PS

MARUOKA MACHI

(Fukui Ken)

Bruun, Miss Anne,—FCM

Riis, Miss Helene,—FCM

MASUDA MACHI

(Akita Ken)

Varney, Miss Evelyn,—CBFMS

Walter, Miss Helen,—CBFMS

MATSUDO SHI (Chiba Ken)

Auxt, Miss Dorothy J.,—ULCA

Zerbe, Mr. and Mrs. Ben,—

TEAM

MATSUE SHI

(Shimane Ken)

Gamlem, Miss Anna,—NLM

Grasmo, Mr. & Mrs. Erik,—

NLM

Jossang, Mr. & Mrs. Lars,—

NLM

MATSUMOTO SHI

(Nagano Ken)

Aki, Elder Hiroshi,—LDS

Carey, Rev. & Mrs. (RN) E.

F., UCC (IBC)

Swensen, Elder Dale G.,—LDS

MATSUYAMA SHI

(Ehime Ken)

Dievendorf, Mrs. Anne,—CMA

Francis, Miss Mabel,—CMA

Gillett, Rev. and Mrs. C. S.,—

ABCFM(IBC)

Snider, Mrs. Jilda,—CMA

Talley, Miss Frances,—SBC

Watkins, Miss Elizabeth,—SBC

MATSUYAMA MACHI

(Saitama Ken)

Classen, Miss Martha,—FEGM

Kaneshiro, Miss Tomi,—FEGM

MATSUZAKA SHI

(Miye Ken)

Kivle, Rev. and Mrs. Per,—LFC

Lian, Rev. Nils N.,—LFC

MIBU MACHI

(Tochigi Ken)

Fanger, Mr. Richard,—NTM

MIFUNE MURA

(Miye Ken)

Swanson, Rev. & Mrs. Glen,

—BGCA

MIKUNI MACHI

(Fukui Ken)

Skauge, Miss Olga,—FCM

MISHIMA SHI

(Shizuoka Ken)

Malm, Rev. and Mrs. K. E.,—

SMC

Soderberg, Miss I.,—SMC

MITO SHI (Ibaraki Ken)

Bruns, Rev. & Mrs. R.,—EUB

(IBC)

Gullatt, Rev. & Mrs. Tom. D.,

—SBC

Sharpless, Miss Edith F.,—

AFSC

MIYAKONOJO SHI

(Miyazaki Ken)

Woollett, Mr. & Mrs. John,—

ASCM

MIYAZAKI SHI

(Miyazaki Ken)

Millen, Mr. Herbert,—ASCM

Voth, Rev. and Mrs. W. C.,—

GCM

Watson, Rev. & Mrs. Leslie,—

SBC

MIZUSAWA MACHI

(Iwate Ken)

Broman, Mr. David,—NTM

Broman, Mr. Paul,—NTM

Fanger, Mr. & Mrs. Clifford

V.,—NTM

Goto, Mr. John,—NTM

Kenny, Miss Pearl,—NTM

Tomono, Mr. Teruo,—NTM

Todd, Mr. & Mrs. Lawrence,
—NTM

MORI MACHI (Hokkaido)

Glass, Miss Eva M.,—OMF

Maass, Miss Margaret S.,—
OMF

White, Miss E. Ruth.,—OMF

MORIOKA SHI (Iwate Ken)

Gregory, Rev. and Mrs. Paul
R.,—E&R(IBC)

MURORAN SHI (Hokkaido)

Bohlin, Mr. & Mrs. A. Edwin,
—SEMJ

Clark, Elder Jeremiah H.,—
LDS

Eriksson, Mr. E. Paul,—SEMJ

Hellberg, Miss Gullbritt,—SE
MJ

Jonsson, Miss Sigrid,—SEMJ

Parrish, Elder David F.,—LDS

NABARI MACHI

(Miye Ken)

Crawford, Mr. & Mrs. Coy,—
NTM

NAGANO SHI

(Nagano Ken)

Bates, Miss Eugenie L.,—UCC

Foerstel, Miss Marie,—MSCC

Kleighley, Rev. and Mrs.
Leonard,—UCC

MacDonald, Miss Jean,—UCC

Pinckney, Miss Ruth,—TEAM

Robinson, Miss Hilda,—MSCC

NAGANO MACHI

(Osaka Fu)

Driskill, Rev. and Mrs. James
Lawrence,—PN(IBC)

NAGAOKA SHI

(Niigata Ken)

Jacobson, Rev. Morris,—JEM

Johnson, Rev. & Mrs. Gordon,
—EMCA

Westberg, Rev. & Mrs. Harry,
—EMCA

NAGASAKI SHI

(Nagasaki Ken)

Anderson, Mrs. Margaret B.,—
MC(IBC)

Best, Rev. & Mrs. Ernest E.,
—MC(IBC)

Bost, Miss Ethel W.,—MC(IBC)

Curry, Miss Olive,—MC(IBC)

Elston, Miss Gretchen,—MC
(IBC)

Jefferson, Miss Alice C.,—MC
(IBC)

Moore, Miss Helen G.,—MC
(IBC)

Peckham, Miss Caroline,—MC
(IBC)

Rolph, Mr. & Mrs. George,
—ASCM

Selvey, Miss Esther,—MC(IBC)

Spence, Rev. & Mrs. R. M.,—
SBC

NAGOYA SHI (Aichi Ken)

Adams, Elder Lloyd K.,—LDS

Archibald, Miss Margaret,—PS

Aronld, Rev. & Mrs. P.,—ELC

Baldwin, Rev. & Mrs. Watler
P.,—PS

Bell, Elder Wallace K.,—LDS

Chambers, Mr. & Mrs. Robert,
—NCM

Counts, Mr. and Mrs. W. A.,
—WT

Davies, Mr. & Mrs. Howard,

—NCM

Deal, Rev. & Mrs. Harold G.,
—ULCA

Euler, Mr. and Mrs. Frank,—
TEAM

Fultz, Miss Catherine,—PS

Pedersen, Miss Lois,—ELC

Gregory, Miss Gladys,—WT

Gunn, Miss Coline,—PS

Hanson, Miss Marian,—ELC

Harris, Sister Gene,—LDS

Hawkins, Miss Frances B.,—
MSCC

Hollaway, Rev. & Mrs. Ernest
Lee—SBC

L'Heureux, Rev. & Mrs. L.,—
ULCA

Lower, Mr. and Mrs. R. W.,—
IND

Manso, Miss Florence,—WT

Miller, Miss J.—MSCC

Miller, Miss Norrine,—WT

Pedersen, Miss Lois—ELC

Peterson, Mr. and Mrs. Elmer
(on furlough)—TEAM

Philipps, Elder Douglas R.,—
LDS

Phillips, Mr. and Mrs. George,
—TEAM

Smythe, Mrs. L. C. M.,—PS

Souza, Sister Gertrude K.,—
LDS

Steele, Mr. Donald L.,—WT

Takeuchi, Elder Thomas T.,
—LDS

Tang, Rev. & Mrs. O. Gordon,
—ELC

Weiss, Mr. Gerald—MC(IBC)

NAKAMURA MACHI

(Fukushima Ken)

Andaas, Arnfinn,—NEOM

Engeretsem, Miss Gudrun,—
NEOM

Gundrsby, Miss Hildur,—NE
OM

Ingwardo, Mr. Haakon,—NE
OM

Svendsen, Miss Anna,—NEOM

NAKASHIBETSU MACHI

(Hokkaido)

Kanagy, Rev. & Mrs. Lee H.,
—M

NAKATSUGAWA SHI

(Gifu Ken)

Mitchell, Rev. Irvine G.,—PS

NARA SHI (Nara Ken)

Carter, Mr. & Mrs. Ralph,—

NTM

Pettersson, Miss Anna,—OMSS

Salomonsen, Rev. & Mrs. L.,—
NMS

Thorn, Miss Ine,—OMSS

NAYORO MACHI

(Hokkaido)

Howlett, Rev. & Mrs. Floyd
G.,—UCC (IBC)

NII MACHI (Miyagi Ken)

McIlwaine, Rev. & Mrs. R.
H.,—OPC

NIIGATA SHI

(Niigata Ken)

Bringewatt, Rev. and Mrs.
Ralph,—MSL

Dalbeck, Rev. and Mrs. Gordon,
—ABCFM(IBC)

Magnuson, Mr. Hans,—TEAM
McAllister, Mr. James,—IND

Powell, Mr. and Mrs. William,
—TEAM

Powles, Rev. and Mrs. C. H.,
—MSCC

NIRASAKI MACHI

(Yamanashi Ken)

Blevins, Mr. and Mrs. C. E.,—
FEGM

NISHINOMIYA SHI

(Hyogo Ken)

Anspach, Rev. & Mrs. Paul
Parker Jr.,—ULCA

Bray, Dr. & Mrs. William D.,
—MC(IBC)

Buell, Miss Constance,—ABC
FM(IBC)

Carroll, Miss Sally,—MC(IBC)

Cary, Rev. Frank,—ABCFM
(IBC)

Crew, Miss Angie,—ABCFM
(IBC)

Dow, Miss Margaret,—ABCFM
(IBC)

Eads, Miss Mary,—MC(IBC)

Ellis, Mr. Clinton O.,—UCC
(IBC)

Fromble, Miss Bertha C.,—
ULCA

Harbin, Rev. & Mrs. A. Van.,
—MC(IBC)

Johnson, Mr. Keith W.,—MC
(IBC)

McCain, Miss Pearle,—MC
(IBC)

McKnight, Rev. and Mrs. Wm.,

Q.,—ABCFM(IBC)

Moran, Rev. and Mrs. S. F.,—
ABCFM(IBC)

Morrill, Mr. and Mrs. Douglas,
—ABCFM(IBC)

Norman, Rev. and Mrs.
Howard,—UCC(IBC)

Nielsen, Mr. and Mrs. Paul,—
IND

Outerbridge, Rev. and Mrs.
Howard W.,—UCC (IBC)

Peavy, Miss Anne,—MC(IBC)

Roberts, Mrs. Floyd (May M.)
—ABCFM (IBC)

Stubbs, Dr. & Mrs. D.,—MC
(IBC)

Teele, Dr. & Mrs. R.,—MC
(IBC)

Thurlow, Mr. James M.,—UCC

Tucker, Rev. Beverley D.,—
PEC

Warner, Mr. and Mrs. Austin
M., UCMS(IBC)

Whitehead, Miss Mabel,—MC
(IBC)

NISHIO MACHI

(Aichi Ken)

Johnson, Miss Harriet,—PN
(IBC)

NOBEOKA SHI

(Miyazaki Ken)

Gronlund, Mrs. Mildred E.,—

ASCM

Lee, Miss Cleo,—ASCM

NOSHIRO SHI (Akita Ken)

Rood, Miss Frances,—LBA

NUMATA MACHI

(Gumma Ken)

Schnydrig, Miss E.,—CJPM

NUMAZU SHI

(Shizuoka Ken)

Aamodt, Rev. & Mrs. C.,—

ELC

Arneson, Miss A.,—ELC

Aspberg, Rev. and Mrs. J. A.,

—SMC

Bringle, Miss M.,—ELC

Cederholm, Miss M. E.,—SMC

Engver, Miss M. K.,—SMC

Erhsammar, Rev. and Mrs. J.

S.,—SMC

Haglund, Mr. & Mrs. Ake,—

YMCA

Haglund, Rev. and Mrs. S. A.

H.,—SMC

von Malmberg, Miss F.,—SMC

OBIHIRO SHI (Hokkaido)

Beck, Rev. and Mrs. Carl C.,

—M

Orth, Mr. D.—UCC(IBC)

OBUSE MURA

(Nagano Ken)

Benns, Miss Cellia,—MSCC

Powell, Miss Liliias,—MSCC

Powles, Rt. Rev. and Mrs. P.

S. C.,—MSCC

Start, Dr. and Mrs. R. K.,—

MSCC

OGAKI SHI (Gifu Ken)

Miller, Miss Erma L.,—MM

OHARA MACHI (Chiba Ken)

Melaaen, Mr. & Mrs. Erling

—NMA

Odden, Miss Guri,—NMA

OHITA SHI (Ohita Ken)

Johnson, Mr. & Mrs. Carl,—

ASCM

Shaver, Rev. & Mrs. I. L.,—

MC(IBC)

Walker, Rev. & Mrs. W. L.,—

SBC

OKAYA SHI (Nagano Ken)

Bears, Miss Kathleen,—TEAM
DeLong, Miss Lelah,—TEAM
Polso, Miss Salne L.,—LEAF

OKAYAMA SHI

(Okayama Ken)

Akerberg, Rev. & Mrs. Henning,—MCCS
Nelson, Rev. & Mrs. Loyce N.,—SBC
Tubbin, Rev. & Mrs. Rune,—MCCS
Wandel, Miss Dagny,—MCCS

OKAZAKI SHI (Aichi Ken)

Frاندell, Mr. & Mrs. K.,—SAM
Homerstad, Rev. J.,—ELC
Nelson, Rev. & Mrs. R.,—ELC

OHKOCHI MURA

(Yamanashi Ken)

Miller, Mr. and Mrs. Conrad E.,—FEGM

OMAMA MACHI

(Gumma Ken)

Wilson, Mr. & Mrs. T. C.,—CJPM

OMIYA SHI (Saitama Ken)

Kreyling, Rev. & Mrs. P., MSL
Zschiegner, Rev. Max,—MSL

OMUTA SHI

(Fukuoka Ken)

Brooks, Mrs. Beryl,—ASCM

ONAHAMA MACHI

(Fukushima Ken)

Brustad, Aslaug B.,—NEOM
Kongstein, Mr. & Mrs. Frank,—NEOM

OHNO MURA

(Fukushima Ken)

Holecek, Rev. & Mrs. Frank,—CBFMS
Lowe, Miss Ruth,—CBFMS
Pease, Miss Harriet,—CBFMS

ONOMICHI SHI

(Hiroshima Ken)

Brannen, Mr. & Mrs. N.,—ABF

OSAKA SHI (Osaka Fu)

Anderson, Miss M.,—FM
Backer, Miss I.,—NMS
Bee, Mr. & Mrs. William,—

JEB

Bills, Mr. and Mrs. V. Alex,—

IND

Bird, Elder Ralph W.,—LDS

Bower, Miss Esther S.,—JGF

Bower, Miss Marian B.,—JGF

Brunner, Miss Kunigunde,—

JGF

Budd, Mr. and Mrs. Howard,

—IND

Bundy, Mrs. Christie Ann,—

OYM

Clark, Mr. and Mrs. Martin,

B.,—IND

Cole, Mr. and Mrs. Harold W.,

—IND

Cuddeback, Miss Margaret,

(on furlough)—ABF

Daub, Mr. and Mrs. Edward,

—PN(IBC)

DeShazer, Rev. and Mrs. Jacob,

JFMM

Ellis, Miss Susa,—AAMS

Fast, Miss Alice,—MCC

Fleischmann, Miss Babetter,—

JGF

Foss, Miss Fleanor M.,—CMS

Friesen, Rev. and Mrs. Harry,

—MBC

Fultz, Mrs. Exie,—CRM

Gaede, Rev. & Mrs. Harold,—
MBCGarrison, Rev. & Mrs. Elton,—
EUB(IBC)Gillespie, Rev. & Mrs. A. L.,
—SBC

Grube, Miss Alice,—PN(IBC)

Gunther, Miss Rubena,—MBC

Heywood, Mr. R. E.,—JEB

Highfill, Miss Virginia,—SBC

Hollingworth, Miss Ila,—WT

Iwasa, Miss Katherine O.,—
JGF

Kawashima, Miss Tamie,—JGF

Keltie, Mrs. Thelma,—WT

Kinnet, Miss Jane,—IND

Kjollestad, Rev. and Mrs.
Steinar,—NMSKrause, Rev. & Mrs. Sam,—
MBCMetzler, Miss Margaret,—
AAMSMings, Mr. and Mrs. Ray,—
OCM

Morgan, Miss Mary,—SBC

Motoyama, Miss Julia H.,—
JGFNeilson, Mr. & Mrs. Paul,—
OCM

Oestreich, Mr. George W.,—

JGF
 Oestreich, Mrs. Frances M.,—
 JGF
 Painton, Miss Margaret,—WT
 Parsons, Rev. and Mrs. Elmer
 E.,—JFMM
 Pfaff, Miss Anne M.,—JGF
 Powers, Rev. Lloyd,—AAMS
 Purser, Miss Constance,—
 MSCC
 Reid, Miss Pearl M.,—JFMM
 Ressler, Miss Rhoda,—MCC
 Ressler, Miss Ruth,—MCC
 Sakura, Miss Grayce T.,—JGF
 Sandvik, Rev. & Mrs. T., NMS
 Sherman, Miss Lucille,—OCM
 Snelson, Miss Irene, S.,—JGF
 Sperry, Elder Ralph B.,—LDS
 Taylor, Miss Mary,—PN(IBC)
 Thielman, Rev. & Mrs. H. G.,
 —MCC
 Tohara, Mr. and Mrs. S.,—WT
 Toothe, Rev. and Mrs. Frank,
 —AAMS
 Whittington, Miss Betley,—
 OCM
 Wiens, Mr. & Mrs. R.,—MBC
 Wiens, Miss (Rev.) Ruth,—
 MBC
 Wilde, Miss Denise,—WT

Williams, Miss Agnes S.,—CMS
 Wingert, Norman A.,—MCC
 Winteler, Miss Lena,—WT
 Zimmermann, Mr. and Mrs.
 Charles F.,—JGF

OSHAMAMBE MACHI

(Hokkaido)

Murch, Miss Barbara,—NTM
 Yakel, Miss Ella,—NTM

OHTA MACHI

(Ibaraki Ken)

Baggett, Mr. and Mrs. Richard
 F.,—IND

OHTA MACHI

(Shimane Ken)

Drivstuen, Miss Dagny,—NLM
 Jaabaek, Miss Petra,—NLM

OTARU SHI (Hokkaido)

Aipoalani, Elder Earl,—LDS
 Cooper, Elder Cherril D.,—LDS
 MacLeod, Rev. and Mrs. Ian,
 —UCC(IBC)
 Staveley, Miss Jane A.,—CMS

OTSU SHI (Shiga Ken)

Theuer, Rev. & Mrs. G.,—EUB

(IBC)

OTSUKI MACHI

(Yamanashi Ken)

Brown, Mr. and Mrs. Edward,
—IND**RAIHA MURA**

(Saitama Ken)

Kuecklich, Miss Gertrud,—EUB
(IBC)**SAIJO MACHI**

(Hiroshima Ken)

Olson, Rev. & Mrs. George L.,
—ALM**SAEKI SHI (Ohita Ken)**

Borror, Miss Doris,—ASCM

SAGA SHI (Saga Ken)

Winther, Miss Maya,—ULCA

SAKAI SHI (Osaka Fu)Blackstone, Rev. & Mrs.
Bernard,—AAMS
Braun, Rev. & Mrs. Neil,—
AAMS
Cassidy, Miss Bertha,—AAMS
Eriksson, Miss Linnes,—OMSSHoffner, Mr. & Mrs. Karl,—
OMSSJanson, Mr. & Mrs. Helge,—
OMSSSundberg, Mr. & Mrs. Fred,—
OMSS**SAKATA SHI**

(Yamagata Ken)

Sunwall, Miss Ruth,—LBA
Werdal, Rev. and Mrs. Morris,
—LBA**SAKAWA MACHI**

(Kanagawa Ken)

Engeman, Rev. & Mrs. Harry
A A.,—EMCA
Kristerson, Miss Ruth E.,—
EMCA**SHAMANI MACHI**

(Hokkaido)

Fisher, Mr. & Mrs. H. E.,—
OMF**SANJO SHI (Niigata Ken)**Ching, Elder Lester,—LDS
Hatch, Elder Sheridan G.,—
LDS

SAPPORO SHI (Hokkaido)

Adams, Rev. & Mrs. Evyn,
MC(IBC)

Auw, Rev. and Mrs. Hugh,—
MSL

Brown, Miss Mildred,—PN

Brownlee, Rev. & Mrs. Wallace,
EUB(IBC)

Chapman, Rev. and Mrs.
Gordon K.,—PN

Hass, Rev. and Mrs. LeRoy,—
—MSL

Hilliard, Rev. & Mrs. Warren
I.,—SDA

Hintz, Rev. and Mrs. Richard,
—MSL

Hoover, Miss Annie,—SBC

Iwamura, Elder Noriyuki,—
LDS

Jackson, Rev. & Mrs. W. H.,—
SBC

Lenschow, Miss Norma,—MSL

Lipponen, Miss Sanna E.,—
LEAF

McMullen, Mr. James Lester,
—MC(IBC)

Millward, Elder Gene,—LDS

Moorhead, Rev. & Mrs. M. F.,
SBC

Nukida, Rev. and Mrs. William

J.,—UPC

Schmidt, Miss Dorothy,—PN

Shepherd, Rev. and Mrs. Doyle
M.,—CN

Smith, Rev. Norman,—MSCC

Taylor, Miss Dorothy.—PN
(IBC)

Valtonen, Rev. and Mrs.
Tauno,—LEAF

SASEHO SHI

(Nagasaki Ken)

Herron, Mr. Harold,—ASCM

Malloy, Mr. Roy,—ASCM

SHOWA MURA (Nara Ken)

Wood, Miss Joan,—NTM

SENDAI SHI (Miyagi Ken)

Ankeney, Mrs. Margaret,—
E&R(IBC)

Carlow, Miss Margaret E.,—
AG

Christensen, Elder Max,—LDS

Cundiff, Mr. William S.,—
E&R(IBC)

Grant, Rev. & Mrs. W. C.,—
SBC

Groh, Mr. Raymond Philip,
Jr.—E&R (IBC)

Hoy, Miss Gertrude B.,—E&R
IBC)

Ikegami, Elder David T.,—LDS
Kekoolani, Sister Amy K.,—
LDS

Landis, Miss J.J.,—E&R(IBC)

McCoy, Miss Beulah,—ABF

McDaniel, Rev. & Mrs. John,
CBFMS

Melchert, Mr. James Frederick,
—E&R(IBC)

Mernitz, Miss Mary Louise,—
E&R(IBC)

Nicodemus, Mrs. F. B.,—E&R
(IBC)

Raisch, Miss Lillian Mae,—
E&R(IBC)

Rubright, Rev. and Mrs.
Richard W.,—E&R(IBC)

Post, Miss Vida,—ABF

Pula, Sister Elizabeth,—LDS

Sabina, Rev. & Mrs. Moses,—
CBFMS

Sager, Mr. & Mrs. Jack,—SDA

Schweitzer, Carl F.,—E&R(IBC)

Sipple, Mr. and Mrs. Carl S.,
—E&R(IBC)

Snyder, Miss Ruth F.,—E&R
(IBC)

Williams, Rev. and Mrs.

Phillip,—E&R(IBC)

SENDAI (川内) SHI

(Kagoshima Ken)

Kaylor, Mr. Leo,—ASCM

SETO SHI (Aichi Ken)

Hagen, Miss Kirsten,—FCM

SHIBUKAWA MACHI

(Gumma Ken)

Mullen. Mr. and Mrs. Leonard
B.,—IND

SHIBATA SHI

(Niigata Ken)

Crane, Elder Boyd L.,—LDS

James, Elder Thomas A.,—
LDS

Popp, Rev. and Mrs. Milton,—
MSL

SHIMADA SHI

(Shizuoka Ken)

Davidson, Rev. & Mrs. Lewis
E.,—ELC

Holte, Miss R.,—ELC

Mitchell, Miss Anna,—ELC

Myhrwold, Miss Froydia,—ELC

SHIMIZU SHI

(Shizuoka Ken)

Bennett, Mr. and Mrs. Dwight,
—TEAM**SHIMODATE MACHI**

(Ibaraki Ken)

McKim, Miss Nellie,—PEC

SHIMONOSEKI SHI

(Yamaguchi Ken)

Howard, Rev. & Mrs. S. P.,—
SBCMackenzie, Miss Virginia,—PN
Poppen, Miss Marcella,—RCA
(IBC)Siter, Miss Verlaine Ruth,—
RCA(IBC)Walvoord, Miss Florence,—
RCA(IBC)**SHINONOME MURA**

(Yamanashi Ken)

Parker, Mr. and Mrs. J. L.,—
FEGM**SHIOGAMA SHI**

(Miyagi Ken)

Galaska, Mr. & Mrs. Chester,
—ABF**SHIRAHAMA MACHI**

(Wakayama Ken)

Lindberg, Rev. & Mrs. Sten,—
BGCA**SHIRAKAWA SHI**

(Fukushima Ken)

Silfwerbrand, Rev. and Mrs.
Carl G. O.,—SHM**SHIMOZATO MURA**

(Hyogo Ken)

Norton, Rev. and Mrs. Richard,
B.,—PN(IBC)**SHIN-MINATO SHI**

(Toyama Ken)

Spoor, Mr. Wayne LeRoy,—
NTM**SHIZUNAI MACHI**

(Hokkaido)

Cornelius, Miss Dorothy C.,—
OMFHarvey, Miss Helen S.,—OMF
Wimer, Miss Elizabeth,—OMF**SHIZUOKA SHI**

(Shizuoka Ken)

Andrews, Miss Sarah,—IND
 Bennett, Mr. & Mrs. Dwight,
 —TEAM.

Boldt, Mr. Abraham,—IND.

Bryant, Mr. and Mrs. Joseph
 H.,—IND

Cairns, Miss Bessie,—UCC(IBC)

Frens, Mr. and Mrs. James,—
 TEAM

Hanson, Miss Lydia,—ELC

Harvanka, Miss Mary,—IND

Hendricks, Miss Kathryn,—
 IND

Hoshizaki, Rev. & Mrs. Reiji,
 —SBC

Hyland, Rev. & Mrs. Philip O.,
 —ELC

Johnson, Mr. and Mrs. Gerald,
 —TEAM

Joseph, Mr. Kenny,—YFC

Joseph, Mr. Kenneth,—TEAM

McLachlan, Miss May,—UCC

Rodgers, Rev. and Mrs.
 Laverne F.,—IND

Rorke, Miss M. Luella,—UCC

Vinge, Rev. & Mrs. Daniel,—
 —ELC

SHOWA MACHI
 (Chiba Ken)

Blincoe, Rev. & Mrs. T. H.,—
 SDA

Ludden, Mr. & Mrs. Hartley
 B.,—SDA

Moore, Rev. & Mrs. R.S.,—SDA

SUMOTO SHI (Hyogo Ken)

Croyl, Miss Winifred,—ASCM

TAGA MACHI

(Ibaraki Ken)

Cannon, Mr. and Mrs. Joseph
 L.,—IND

Doyle, Mr. and Mrs. Charles
 W.,—IND

TAIRA SHI

(Fukushima Ken)

Fensome, Miss Alice E.,—
 JFMM

Skudler, Rev. and Mrs. Edward,
 —JFMM

TAKADA MACHI

(Fukushima Ken)

Kroehler, Rev. and Mrs. Armin,
 —E&R(IBC)

TAKAMATSU SHI
 (Kagawa Ken)

Christopher, Rev. & Mrs. R.
C.,—SPG

Emanuel, Rev. & Mrs, B. P.,
—SBC

Gardner, Miss Emma Eve,—PS

Haraughty, Miss Mary,—PS

TAKASAKI SHI

(Gumma Ken)

Beckon, Mr. and Mrs. Gifford
J.,—IND

Browne, Mr. and Mrs. M.,—
IND

Kaanaana, Sister Kahaneman,
—LDS

Kekauoha, Elder George W.,
—LDS

Livingston, Elder Parley J.,—
LDS

Terazawa, Sister Toshi,—LDS

Berge, Miss Aagot,—FCM

Rudolph, Rev. J. W.,—FCM

TANABE MACHI

(Wakayama Ken)

Lemmon, Miss Vivian,—IND

TATEOKA MACHI

(Yamagata Ken)

Tetro, Rev. & Mrs. Frank,—
CBFMS

TOBATA SHI

(Fukuoka Ken)

Limbirt, Miss Mary,—SBC

Knox, Miss Martha,—SBC

TOCHIGI SHI

(Tochigi Ken)

Martin, Mr. & Mrs. E. H.—
NTM

TOKUYAMA SHI

(Yamaguchi Ken)

Coleman, Rev. R. H.,—PEC

TOKUSHIMA SHI

(Tokushima Ken)

Baggs, Miss Mabel C.,—CMS

TAKASHIMA MACHI

(Shiga Ken)

Smith, Miss Alice E.,—JEB

TAKEDA MACHI

(Ohita Ken)

Poe, Miss Phyllis,—ASCM

TAKEFU SHI

(Fukui Ken)

TOKYO (Tokyo To)

Aaby, Mr. & Mrs, Ogden L.,—

- SDA
 Aamodt, Elder. Wayne G.,—
 LDS
 Adams, Miss Marie,—MC(IBC)
 Adams, Mr. and Mrs. Warren,
 —TEAM
 Adams, Mr. and Mrs. Willis,
 —TEAM
 Aho, Miss Ilma Ruth,—SSM
 Akichika, Mr. and Mrs. Yutaka,
 —IND
 Anderson, Elder Dwayne N.,—
 LDS
 Arneson, Miss Andeline,—ELC
 Askew, Mr. and Mrs. M. E.,
 —IND
 Axling, Dr. & Mrs. William,—
 ABF
 Baehr, Mr. & Mrs. Conrad,—
 PTL
 Bailey, Miss Barbara,—MC
 (IBC)
 Barker, Mr. Robert—PN (IBC)
 Barrett, Mr. Cecil,—CA
 Bean, Miss Ruth,—M
 Beavor, Mr. Douglas,—WT
 Befus, Mr. Samuel,—PTL
 Bell, Mr. and Mrs. Ralph,—
 TEAM
 Bengtsson, Miss Elsa,—SEMJ
 Benson, Rev. & Mrs. Bennie,
 CBFMS
 Berg, Rev. & Mrs. Karl,—ALM
 Bergstrom, Mr. & Mrs. Julius,
 TEAM
 Bergt, Rev. and Mrs. Elmer,
 —MSL
 Best, Mr. and Mrs. Sydney T.,
 —FEGC
 Bishop, Mr. and Mrs. Craw-
 ford M.,—EMAJ
 Bixler, Mr. and Mrs. O. D.,—
 IND
 Bjork, Rev. & Mrs. Dale—
 BGCA
 Blackler, Rev. and Mrs. Carl,
 —Ind. Bap.
 Blikstad, Rev. and Mrs. Paul,
 —LBA
 Bogard, Miss F. Belle,—RCA
 (IBC)
 Boehlke, Miss Irene,—EUB
 (IBC)
 Bollman, Mr. and Mrs. T. G.,
 —FEGC
 Booth, Miss Ellen B.,—PEC
 Bostrom, Mr. George,—TN
 Bowman, Rev. J. E.,—ELC
 Boyum, Miss Bernice C.,—ELC
 Branstad, Mr. Karl E.,—PEC

- Bringle, Miss Marion,—ELC
 Brixton, Miss Caroline,—IND
 Brown, Rev. & Mrs. Thompsen,
 —PS
 Browning, Rev. & Mrs. Willis
 Paul,—MC(IBC)
 Bruinooge, Rev. & Mrs. Henry,
 —CRJM
 Buckley, Mr. & Mrs. Earle R.,
 —YMCA
 Budd, Mr. Henry F.,—PEC
 Bushe, Miss Sylvia L. K.,—
 —CMS
 Buttray, Mr. & Mrs. Stanley,
 —YJ
 Canfield, Elder Paul C.,—LDS
 Caldwell, Mr. S. L.,—IND
 Carow, Rev. Albert,—MSL
 Couthen, Dr. & Mrs. C. J.—SBC
 Chappell, Miss Constance, UCC
 (IBC)
 Chappell, Miss Mary,—UCC
 (IBC)
 Cheney, Miss Alice,—MC(IBC)
 Chesnut, Mr. Arthur B.,—AG
 Christian, Miss Gwen,—CA
 Clark, Rev. and Mrs. E. M.,—
 PN(IBC)
 Clark, Mr. and Mrs. Kenn,—
 Hi-BA
 Cole, Rev. & Mrs. Frank,—
 CBFMS
 Colston, Miss Augusta, B.,—
 FEGM
 Connely, Dr & Mrs. Frank H.,
 —SBC
 Cook, Miss Sally,—YFC
 Copeland, Mr. Joseph M.,—
 PTL
 Craig, Mr. and Mrs. Paul E.,
 —IND
 Crim, Rev. & Mrs. Keith R.,
 —PS
 Cunningham, Rev. & Mrs.
 Robert,—ALM
 Cunningham, Mrs. W. D.,—YJ
 Currie, Mr. and Mrs. James
 B.,—IND
 Curtin, Miss E. W.,—IND
 Daniels, Miss Mabel E.,—IND
 Daniels, Miss Ruth R.,—IND
 Danker, Rev. and Mrs. W. J.,
 —MSL
 Daugherty, Miss Lena G.,—
 PN(IBC)
 Davidson, Lt. Colonel Charles
 F.,—SA
 Davis, Mr. Earnest,—CA
 Davis, Rev. and Mrs. Harrison
 R. S. Jr.,—CN

- Denio, Mr. Sproulie H.,—CA
 Dexter, Mr. and Mrs. A.,—IND
 Dithridge, Miss Harriett,—BPM
 Douglas, Miss L.,—UCC(IBC)
 Downs, Rev. and Mrs. Darley,
 —ABCFM(IBC)
 Dozier, Mrs. C. K.,—SBC
 Dozier, Rev. & Mrs. Edwin
 B.,—SBC
 Dunton, Mr. & Mrs. Rupert
 C.,—MC(IBC)
 Dupree, Mr. Charles,—OMS
 Durboraw, Miss Esther,—ULCA
 Eagle, Mr. and Mrs. Charles,
 —TEAM
 Eckel, Dr. W. A.,—CN
 Eddy, Rev. & Mrs. W.,—PEC
 Edgerton, Miss Daisy,—UCMS
 Edlund, Miss Ruth M.,—
 EMCA
 Eikamp, Mr. and Mrs. Arthur
 R.,—CG
 Eitel, Dr. & Mrs. K. P.,—LM
 Eldridge, Rev. & Mrs. Paul
 H.,—SDA
 Elmer, Miss Ruth,—EUB(IBC)
 Elson, Rev. & Mrs. Wilho,—
 SSM
 Erickson, Miss Ruth,—LBA
 Ericson, Rev. & Mrs. Wilbert,
 —ALM
 Erling, Miss Astrid,—ALM
 Estell, Mr. William Henry Jr.,
 —RCA(IBC)
 Fairfield, Mr. and Mrs. John
 F.,—ABCFM(IBC)
 Falck, Miss Elizabeth—PEC
 Farnham, Miss Grace,—IND
 Firebaugh, Miss Martha E.,—
 PN (IBC)
 Fisch, Mr. and Mrs. Ed.,—
 TEAM
 Flaherty, Mr. and Mrs.
 Theodore E.,—RCA(IBC)
 Fleenor, Mr. and Mrs. Julius,
 —IND
 Fletcher, Miss Shirley, Tokyo
 —MSCC
 Foreman, Mr. Burton Van H.,
 Tokyo—PN (IBC)
 Forester, Rev. T.—CPC
 Fosnot, Dr. Pearl, MC(IBC)
 Fowler, Mr. J. E.,—PEC
 Fox, Mr. and Mrs. Roger W.,
 (Hachioji Shi)—FEGM
 Fox, Rev. Urling M., Tokyo—
 ASCM
 Foxwell, Rev. and Mrs. Philip
 R., (on furlough)—IBPFM
 Franklin, Rev. and Mrs. Sam

- H.,—PN(IBC)
- French, Mr. Stanley, —Hi-BA
- Fridell, Mr. & Mrs. Wilbur,
(on furlough)—ABF
- Fromm, Rev. Elwood—MSL
- Galle, Miss Rosalie (on furlough)—TEAM
- Gardiner, Miss Ernestine W.,
—PEC
- Garland, Mr. Don,—CA
- Gerhard, Mr. and Mrs. Robert
H.,—E&R(IBC)
- Gerry, Rev. Robert,—WEC
- Gilbertson, Rev. G. H.,—ELC
- Giles, Miss Sara Rebecca,—
MC(IBC)
- Glock, Rev. and Mrs. Delmar,
—MSL
- Goehring, Mrs. Janice,—Ind.
Bap.
- Goercke, Mr. Paul F.,—YFC
- Gooden, Rev. and Mrs. Joe R.,
—Ind. Bap.
- Goodman, Miss Dorothy,—CA
- Goodman, Mr. and Mrs.
Herbert,—WT
- Graham, Mr. and Mrs. Lloyd
B.,—UCC(IBC)
- Graham, Miss M. Eileen,—UCC
- Graham, Mr. Robert V.,—PEC
- Gubbins, Miss Gladys M.,—
CMS
- Gurganus, Mr. and Mrs.
George P.,—IND
- Hackett, Mr. and Mrs. H. W.,
—ABCFM(IBC)
- Haines, Rev. & Mrs. P. W.,—
OMS
- Haag, Mr. & Mrs. Howard
Lee,—YMCA
- Halvarson, Rev. & Mrs. Carl
M.,—SBC
- Hamilton, Miss Gertrude,—
UCC(IBC)
- Hammer, Rev. & Mrs. Ray-
mond J.,—CMS
- Hansen, Elder Peter Nelsen,—
LDS
- Hansen, Rev. Harry,—PEC
- Hansen, Rev. & Mrs. Olaf,—
ELC
- Hanaoka, Mr. Kameichi,—WT
- Hardy, Mr. and Mrs. Edward,
—WT
- Harker, Rev. Rowland,—IND
- Harris, Miss Mary,—MSCC
- Hartman, Mr. & Mrs. Neil H.,
—AFSC
- Hasegawa, Rev. and Mrs. Roy
S.,—IND

Haslett, Mr. and Mrs. Donald,
—WT

Havlick, Miss Dorothy,—PN
(IBC)

Hawkinson, Miss Marian,—
ALM

Hayes, Mr. and Mrs. Hardy
V.,—FEGM

Hayes, Mr. Hardy V.,—POGC

Haygood, Dr. Martha,—SBC

Heerboth, Rev. and Mrs. Paul,
—MSL

Heim, Rev. Kenneth E.,—PEC

Heimlicher, Miss Ruth,—JCEF

Hendricks, Rev. and Mrs. K.
C.,—UCMS(IBC)

Henty, Miss Audrey M.,—CMS

Herbst, Miss Ruth,—ELC

Herron, Miss Delores,—CBFMS

Hilburn, Mr & Mrs. Sam,—
MC(IBC)

Hilliard, Mr. & Mrs. William
I.,—SDA

Hinchman, Mr. & Mrs. B. L.,
ABF

Hitchcock, Miss Alice,—MC
(IBC)

Holritz, Mr. Bernard E.,—POBC

Holzwarth, Mr. and Mrs.
Richard J.,—GI

Horton, Miss Frances,—SBC

Hosteler, Miss Mary Ann,—M

Huey, Mr. Raymond,—OMS

Hughes, Miss Hazel.—UCMS
(IBC)

Hughes, Miss Mabel,—TN

Huff, Rev. and Mrs. Howard,
—UCMS(IBC)

Hulet, Elder Oscar K.,—LDS

Hunter, Mr. and Mrs. Donald
M.,—IND

Ineson, Mr. & Mrs. Frank A.,
—YFC

Ingulsrud, Rev. & Mrs. Lars
M.,—ELC

Irvine, Miss Bessie,—SDA

Jastram, Rev. and Mrs. Robert,
—MSL

Jarvis, Dr. & Mrs. Fred,—YFC

Jarvis, Elder Gideon S.,—LDS

Jefferies, Mr. Edgar,—CA

Jensen, Elder Wendell W.,—
LDS

Johnson, Miss Carol L.,—EMCA

Johnson, Miss Johnni,—SBC

Johnson, Miss Mary,—IBPFM

Jones, Mr. & Mrs. R.,—MC
(IBC)

Juergensen, Miss C. F.,—AG

Juergensen, Miss Marie,—AG

- Juergensen, Miss Nettie,—AG
 Juten, Miss Shirley—EUB(IBC)
 Kamikawa, Rev. and Mrs. Aigi,—UCMS (IBC)
 Kaneshiro, Miss Kimiko,—FEGM
 Kellerman, Miss Jean,—EUB (IBC)
 Kempton, Mr. Charles,—OMS
 Kilbourne, Rev. & Mrs. E. L.,—OMS
 Kitchen, Rev. Ted.,—MC(IBC)
 Klassen, Miss Bernice, (Kuru-me Mura,)—TEAM
 Kleinjans, Mr. and Mrs. Everett,—RCA(IBC)
 Klemesrud, Rev.—ELC
 Knudten, Dr. & Mrs. A. C.,—ULCA
 Koeta, Miss Magdalena,—CRJM
 Korver, Mr. and Mrs. Ronald G.,—RCA(IBC)
 Koyama, Mr. Seicho,—CA
 Kramer, Miss L.—EUB(IBC)
 Krauss, Miss Mary,—IBPFM
 Kreimann, Miss Caroline,—CBFMS
 Kreps, Rev. & Mrs. Leslie,—MC(IBC)
 Kreps, Rev. & Mrs. Homer V.,—CBFMS
 Kriete, Rev. and Mrs. Carl D.,—E&R (IBC)
 Kyle, Miss Rebbecca,—IND
 Laitinen, Miss Wartta,—LEAF
 Langer, Rev. and Mrs. David,—LBA
 Langland, Miss Violet F.,—UCC(IBC)
 Larm, Miss Leona,—BGCA
 Lawson, Miss Dorothy,—PN (IBC)
 Layden, Miss Frances,—CA
 Leeman, Rev. Judson S.,—PEC
 Leeper, Mr. & Mrs. Dean,—YMCA
 Libbon, Miss Winifred P.,—AFSC
 Lind, Miss Jennie,—MC(IBC)
 Lindstrom, Miss Shirley G.,—EMCA
 Little, Miss Kate Paxson,—IBPFM
 Loller, Rev. Paul,—JCGM
 Long, Brigadier & Mrs. Arthur,—SA
 Long, Mr. & Mrs. Winthrop A.,—YMCA
 Loveless, Miss Marion Ruth

- (Kurume Mura)—FEGM
 Lowman, Miss Alice,—Ind. Bap.
 Luttio, Rev. & Mrs. Philip,—
 ELC
 Luginzland, Miss H.,—LM
 Lund, Rev. Norman,—SSM
 MacClurg, Mr. and Mrs. H.
 D.,—IND
 Makkonen, Miss Sarah,—SSM
 Matthewson, Miss Mildred E.,
 UCC(IBC)
 Mattson, Rev. & Mrs. Walter
 W.,—ULCA
 Mauss, Sister Ethel L.,—LDS
 Mauss, Presdient Vinal G.,—
 LDS
 Mayer, Rev. & Mrs. Paul S.,
 EUB(IBC)
 McCammon, Rev. & Mrs. Don
 Michael,—M
 McCrimmon, Miss Mary F.,—
 UCC(IBC)
 McCune, Elder and Mrs, Henry,
 —PAW
 McKenzie, Mr. and Mrs. Arthur
 P.,—UCC(IBC)
 McLean, Mr. Ralph Stanley,—
 WT
 McMillan, Rev. & Mrs. Virgil
 O. Jr.,—SBC
 Merritt, Rev. R. A.,—PEC
 Metcalf, Rev. & Mrs. Mel-
 bourne J.,—EMCA
 Meyer, Rev. & Mrs. Alexander,
 ULCA
 Meyer, Mr. and Mrs. John,—
 Hi-BA
 Meynardie, Rev. & Mrs.
 Robert,—ULCA
 Miero, Miss Martta W.,—LEAF
 Millard, Rev. & Mrs. Francis
 R.,—SDA
 Miller, Miss Florence,—NABG
 MS
 Miller, Miss Marjorie M.,—
 ULCA
 Millikan, Miss Eve B.,—JFMM
 Mills, Mr. & Mrs. Edmund,—
 YFC
 Mitchell, Mr. & Mrs. A. E.,—
 YFC
 Mitchell, Mrs. H. Petrie,—PS
 Moikeha, Elder David H.,—
 LDS
 Montgomery, Mr. & Mrs.—
 George,—ASCM
 Morano, Miss Sue,—MJBm
 Moreton, Dr. & Mrs. Hugh,—
 IUGM
 Moreton, Dr. and Mrs. T. H.

- IND
- Morley, Rev. Christopher J.,—
PEC
- Morken, Mr. & Mrs. David
E.,—YFC
- Morris, Miss Betty,—CBFMS
- Mueller, Miss Adelheid,—MSL
- Munding, Miss Dora,—JCGM
- Munroe, Miss Ruth,—SDA
- Neff, Mr. Dale,—OMS
- Nelson, Miss Ada,—ABF
- Nelson, Rev. & Mrs Andrew
N.,—SDA
- Nelson, Rev. Richard,—NABA
- Nelson, Rev. & Mrs. Richard,
—ELC
- Newbrander, Mr. and Mrs.
Virgil. (Kurume Mura)—
FEGM
- Nicholson, Rev. and Mrs. R.
S.,—WM
- Nieni, Miss Tyyne M.,—LEAF
- Nishi, Rev. Shunji F.,—PEC
- Noble, Sister Dora A.,—LDS
- Nordstrom, Miss Elaine,—
BGCA
- Nordvedt, Rev. and Mrs.
Thomas,—LBA
- Nuding, Rev. & Mrs. Norman,
—ULCA
- Oakes, Rev. Donald T.,—PEC
- Oakey, Elder Russell W.,—LDS
- Oehler, Rev. & Mrs. Harald,—
GEAM
- Oldridge, Miss Mary Belle,—
MC(IBC)
- Olsen, Elder Richard R.,—LDS
- Oltman, Mr. and Mrs. Paul
V.,—PN(IBC)
- Oram, Mr. Ray,—WEC
- Overland, Rev. and Mrs.
Norman,—JFMM
- Oxley, Rev. and Mrs. H. D.
Jr.,—BPM
- Paine, Miss Mildred Anne,—
MC(IBC)
- Patton, Mr. & Mrs Andrew,—
YJ
- Pedigo, Mr. Ray—ASCM
- Perry, Mr. Charles E.,—PEC
- Persson, Rev. & Mrs. Folke —
SEMJ
- Peters, Miss Jean—UCC(IBC)
- Peterson, Miss Judith M.,—
EMCA
- Petersen, Mr. and Mrs. Lyle,
—TEAM
- Petit, Mr. Leon,—WT
- Pettis, Rev. & Mrs. Ernest,—
PS

- Pexton, Elder Donald D.,—LDS
 Phillips, Major Dorothy D.,—
 —SA
 Pfaff, Rev. and Mrs. J. New-
 land,—MJBM
 Pickering, Rev. & Mrs. Frank
 L.,—JRBM
 Pierce, Mr. & Mrs. Charles E.,
 —JCEF
 Pietsch, Mr. and Mrs. Timothy,
 —IND
 Piirainen, Miss Katsu,—LEAF
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 GGEA
 Pond, Miss Helen M.,—PEC
 Poole, Mr. & Mrs. Bert,—YFC
 Powell, Rev. and Mrs. Donald
 H.,—CPMKIJ
 Powell, Rev. & Mrs. Donald
 H.,—PCC
 Rankin, Mr. & Mrs. Z. T.,—
 NABA
 Reber, Rev. & Mrs. Don E.,—
 M
 Rehfeld, Miss Hannah,—
 EUB(IBC)
 Remahi, Miss Hagna,—LEAF
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 NABGMS
 Rhoads, Mr. & Mrs. John,—YFC
 Rhoads, Miss Esther B.,—AFP
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 —EMCA
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 (IBC)
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 PTL
 Robertson, Mr. & Mrs. J. C. F.,
 —ABS & BFBS
 Robertson, Mr. & Mrs. Roy,—
 TN
 Rossman, Mr. Vern,—UCMS
 Roundhill, Mr. Ken,—WEC
 Sanoden, Rev. & Mrs. Russell,
 —ELC
 Sargeant, Miss Marguerite,—
 CA
 Satterwhite, Dr. & Mr. J. P.,—
 SBC
 Saunders, Miss Violet,—UCC
 (IBC)
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 AG(Gt. B & I)
 Savolainen, Rev. and Mrs.
 Vihtori J., (on furlough)
 Finland—LEAF
 Savolainen Rev. and Mrs.
 Paave,—LEAF
 Scherer, Rev. & Mrs.—ULC

- Schneider, Miss Doris,—EUB
(IBC)
- Schneider, Mr. and Mrs. L.,—
UCC(IBC)
- Scherman, Dr. and Mrs. Fred.
C.,—IND
- Schultz, Mr. Helmut,—OMS
- Schwab, Rev. & Mrs. John,—
ICF
- Scott, Mr. Dick,—TN
- Scruton, Miss Fern,—UCC(IBC)
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C.,—SA
- Seely, Mr. Arthur J.,—POBC
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—ALM
- Shaw, Mr. Bernard N.—POBC
- Shaw, Mr. and Mrs. Bernard
N.,—FEGM
- Shelton, Rev. & Mrs. A. T.,—
OMS
- Sheppard, Miss Alison,—MSCC
- Shibata, Rev. and Mrs. George,
—MSL
- Shorrock, Rev. and Mrs.
Hallam Jr.,—UCMS (IBC)
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MC(IBC)
- Siebert, Mr. and Mrs. Johnny,
(Mita Mura)—FEGM
- Skovelt, Miss Dorothy,—LBA
- Sims, Mr. & Mrs. Harold—YJ
- Smith, Miss Lucy E.,—SBC
- Smith, Mr. and Mrs. Nathan
L.,—CG
- Soderbacks, Rev. and Mrs.
Cottofrid,—LEAF
- Sorenson, Rev. M.,—ELC
- Sorley, Rev. & Mrs. Erancis
B.,—BGCA
- Spear, Miss Diora,—UCMS(IBC)
- Squire, John Robert,—MC(IBC)
- Stelfox, Mr. Tom,—CA
- Stenberg, Rev. & Mrs. O.
Kenneth,—ELC
- Stevens, Miss Doris,—MC(IBC)
- Stokes, Miss Lucy Belle,—SBC
- Stone, Rev. Alfred R.,—UCC
(IBC)
- Stoughton, Mr. Larry,—OMS
- Stout, Miss Dorothy J.,—PEC
- Sutton, Rev. Robert.—CRJM
- Swan, Mr. Harry J.,—IND
- Swanson, Mr. & Mrs. Ken,—
YFC
- Swendseid, Rev. & Mrs.
Douglas,—ELC
- Syphers, Dr. (M. D.) & Mrs.
C. E.,—SDA
- Sytsma, Rev. & Mrs. Richard.

- CRJM
 Tack, Rev. & Mrs. Marvin,—
 ALM
 Tanigawa, Miss Elsie,—WT
 Tanis, Mr. and Mrs. Paul H.,
 —RCA(IBC)
 Taylor, Mr. & Mrs. Harrold,
 YJ
 Taylor, Mr. & Mrs. Howard
 G.,—AFSC
 Taylor, Mrs. Mary,—BPT
 Tewes, Mr. and Mrs. Edward
 H.,—MSL
 Theiss, Dr. and Mrs. O. H.,—
 MSL
 Thomas, Miss Wilna G.,—UCC
 (IBC)
 Thompson, Mr. Aerian deLau-
 nay,—WT
 Thomson, Dr. and Mrs. Claude,
 —PN(IBC)
 Thorsell, Miss A.,—SEMJ
 Todd, Elder Ira H.,—LDS
 Toma, Mr. & Mrs. S. J.,—WT
 Trott, Miss D. E.,—SPG
 Trotter, Miss Bessier,—IND
 Troxel, Rev. & Mrs. D.,—
 UCMS(IBC)
 Troyer, Dr. and Mrs. Maurice
 E.,—PN(IBC)
- Trucman, Miss Margaret,—
 UCC(IBC)
 Uomoto, Rev. & Mrs. George
 Y.,—OPC
 Urquhart, Miss Betty A., PN
 —(IBC)
 Van Bask, Rev. & Mrs. Edward,
 —CRJM
 Van Dolson, Rev. & Mrs. Leo
 R.,—SDA
 Van Wyk, Mr. and Mrs. Gordon
 J.,—RCA(IBC)
 Verme, Rev. & Mrs. Robert E.,
 —EMCA
 Viall, Bishop Kenneth A.,—
 SSJE
 Von Reiswitz, Miss Ursule,—
 JCGM
 Vorland, Rev. & Mrs. G.,—ELC
 Wagner, Mr. Glen W.,—PTL
 Wager, Rev. and Mrs. William
 N.,—WM
 Waldein, Miss Margaret (on
 furlough)—TEAM
 Walter, Mr. and Mrs. Donald,
 —TEAM
 Wang, Miss Jean,—ELC
 Watson, Mr. and Mrs. Thomas,
 —TEAM
 Webber, Dr. (M. D.) & Mrs.

Alfred B.,—SDA
 Webster-Smith, Miss Irene,—
 IFC JEB
 Weiss, Mr. & Mrs. W. G.,—
 PN(IBC)
 Wells, Miss Lillian A.,—PN
 (IBC)
 Wenger, Mrs. Mary,—ASCM
 West, Mr. & Mrs. Robert,—
 MCM
 White, Miss Sarah,—PEC
 Whybray, Rev. & Mrs. R. N.,
 —SPG
 Wigglesworth, Miss Anne E.,
 —IBPFM
 Wildermuth, Rev. & Mrs. A. T.,
 —OMS
 Wilkinson, Miss M. D.,—SPG
 Willam, Dr. & Mrs. K.,—LM
 Williamson, Mr. Lowell,—OMS
 Willis, Mr. Clifton,—CA
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 (IBC)
 Winter, Miss Margaret,—
 CBFMS
 Witthoft, Rev. & Mrs. Charles,
 —ULCA
 Wolfe, Rev. and Mrs. A.—
 WM
 Wolgemuth, Mr. & Mrs. Sam,

—YFC
 Wolverton, Miss Helen—WPC
 Woods, Dr. (M. D.) & Mrs.
 Neal Jr.,—SDA
 Woolley, A. K.,—SPG
 Wright, Mr. and Mrs. Robert
 J.,—IND
 Wyatt, Miss C.,—SPG
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 (IBC)
 Yoshino, Elder Yootaro,—LDS
 Youmans, Miss Doris,—MJB
 Young, Rev. and Mrs. John
 M. L.,—IBPFM

TOMAKOMAI SHI

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Almefors, Mr. & Mrs. Eric
 W.,—SEMJ

TOTTORI SHI (Tottori Ken)

Boe, Mr. & Mrs. Kaare,—NLM
 Scheie, Miss Anna.—NLM

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Armstrong, Miss Margaret,—
 —UCC (IBC)
 Karlson, Miss Florence,—
 TEAM

TOYOHASHI SHI

(Aichi Ken)

Svensson, Miss Ester,—SAM

TOYOKAWA SHI

(Aichi Ken)

Johansson, Miss Maj,—SAM

Loenander, Mr. Ake,—SAM

TOYONAKA SHI

(Osaka Fu)

Bollinger, Mr. & Mrs. Edward
—ABFHouston, Miss Lyda,—ABCFM
(IBC)

Linde, Mrs. Richard,—ABCFM

Kanehele, Elder George,—LDS

Kishigami, Sister Hide,—LDS

Kubota, Elder James,—LDS

Shirota, Sister Sumiko,—LDS

Waterman, Miss Gertrude,—
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(Hyogo Ken)

Gosden, Rev. & Mrs. Eric W.,
—JEB**TSU SHI (Miye Ken)**

Chapman, Rev. and Mrs. E.

N,—PN(IBC)

Godoy, Rev. and Mrs. Rolf,—
LFC**TSUYAMA SHI**

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Grenning, Mr. & Mrs. Arne,—
NLM**TSUYAZAKI MACHI**

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MSCCHamilton, Miss Florence,—
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Lowell,—IND

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(**Miye Ken**)

Hirth, Rev. & Mrs. Jay,—
NABGMS

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(**Saitama Ken**)

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MSL

Hesselgrave, Rev. and Mrs.
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Wright, Rev. & Mrs. M. J.—
SBC

USHUTSU MACHI

(**Ishikawa Ken**)

Stanley, Miss Ethel,—NTM

USHIBUKA MACHI

(**Kumamoto Ken**)

Greyell, Mr. Arthur H.,—ASCM

USUKI SHI (Ohita Ken)

Paul, Mrs. Eve Allen,—ASCM

UTSUNOMIYA SHI

(**Tochigi Ken**)

Allen, Mr. L. S.,—FEGC

Hereford, Miss Nannie M.,—
PN (IBC)

Reasoner, Mr. and Mrs. Rollin
S.,—FEGC

WAKAYAMA SHI

(**Wakayama Ken**)

Alve, Rev. & Mrs. Bjorn,—NMS

Brown, Mr. and Mrs. Hugh
G.,—FEGC

Hessel, Rev. & Mrs. R. A. E.—
IND

Grier, Rev. and Mrs. Louis,—
PN(IBC)

Sandberg, Mr. & Mrs. Erik,—
OMSS

YACHI MACHI

(**Yamagata Ken**)

Beabout, Miss Florence,—
CBFMS

Jones, Miss Gladys,—CBFMS

YAIZU SHI (Shizuoka Ken)

Knutson, Rev. & Mrs. Alton

ELC

YAMAGATA SHI

(Yamagata Ken)

Huttenlock, Rev. & Mrs.

George,—CBFMS

Kiper, Miss Sarah Jane,—CBF
MSMeeko, Rev. & Mrs. Joe,—
CBFMSSmith, Miss Margaret,—CBF
MS

Smith, Elder Richard N.,—LDS

Tanaka, Elder Teruo,—LDS

YAMAGUCHI SHI

(Yamaguchi Ken)

Grubbs, Rev. Thomas W.,—PN
(IBC)**YANAI MACHI**

(Yamaguchi Ken)

Shousen, Elder Garth,—LDS

Murakami, Elder Toshio,—LDS

YATSUSHIRO SHI

(Kumamoto Ken)

Ferguson, Miss Ruth,—ASCM

Spoor, Miss Eulalia,—ASCM

YAWATA MACHI

(Aichi Ken)

Luke, Rev. & Mrs. P. T.,—
JEB**YOKKAICHI SHI**

(Miye Ken)

Smith, Miss D. Jane,—MM

Whewell, Miss Elizabeth,—MM

YOKOHAMA SHI

(Kanagawa Ken)

Ahlberg, Mr. and Mrs. Arthur
J.,—AG

Aldridge, Miss Ruth,—WUMS

Almroth, Mr. and Mrs. Harold,
—SFM

Alsop, Miss Alice,—MC(IBC)

Arnold, Miss. Mary Lou,—
WUMS

Axelsson, Miss Alve,—SFM

Axelsson, Mr. and Mrs. Gosta,
Ballantyne, Miss Mary,—

WUMS

Barns, Miss Helen, MC(IBC)

Baum, Mr. Bill,—FEGC

Bearn, Mr. and Mrs. Gordon
A.,—WT

Beath, Mr. & Mrs. Sterling,—

- ABF
 Bidmeade, Miss Joyce,—WT
 Calder, Miss. Marguerite,—
 ABF
 Campbell, Mr. and Mrs. Colis
 Foy,—IND
 Chrstian, Miss Adelaide,—SDA
 de Maagd, Rev. and Mrs. John
 C.,—RCA(IBC)
 Dillon, Mr. and Mrs. Alan.—
 FEGC
 Dodds, Miss Bessie,—WUMS
 Egolf, Rev. and Mrs. Ralph,—
 MSL
 Foster, Mr. and Mrs. P. A.,—
 FEGC
 Friesen, Mr. and Mrs. R.,—
 FEGC
 Genberg, Miss Frida,—SFM
 Goercke, Mr. Paul,—FEGC
 Goertzen, Miss Delna,—TEAM
 Hadley, Elder Darrell L.,—
 LDS
 Hannestad, Mrs. Kristian,—
 NMA
 Hampton, Miss Charlie,—MC
 (IBC)
 Hampton, Miss Lois,—ABF
 Hestekind, Rev. and Mrs.
 Harold N.,—IND
 Horton, Rev. & Mrs. Fred M.,
 —SBC
 Hume, Miss Doris V.,—FEGC
 Hyde, Miss Jean,—WT
 Jennings, Mr. & Mrs. Raymond,
 —ABF
 Joermeman, Miss Brita,—SFM
 Johnson, Rev. and Mrs. John
 H.,—SFM
 Kalling, Miss Ruth,—ABF
 Kwak, Elder Richard,—LDS
 Lang, Mr. & Mrs. E.,—EUB
 (IBC)
 Lautzenheiser, Miss Wanda
 R.,—FEGC
 Lean, Miss Ruby,—WT
 Lorentzen, Miss Eleanor M.,—
 FEGC
 Marsh, Miss Edna,—WT
 Matheny, Mr. Richard,—NTM
 Matheson, Mr. and Mrs. R
 H.,—FEGC
 Meyer, Rev. and Mrs. Richard,
 —MSL
 Miyashita, Miss Mildred M.,—
 FEGC
 Moe, Mr. and Mrs. Arthur J.,
 —FEGC
 Nicholson, Mr. & Mrs. John—
 ABF

Norden, Mr. and Mrs. Russell
Lee,—RCA(IBC)

Oltman, Miss C. Janet,—RCA
(IBC)

Osborn, Miss Allison,—ABF

Phibbs, Mr. Donald,—NTM

Reeder, Rev. & Mrs. Marvin
H.,—SDA

Reese, Mr. and Mrs. Robert,
—FEGC

Ring, Miss Beryl N.,—FEGC

Searle, Mr. and Mrs. Bruce,—
WT

Smith, Miss Mildred,—WT

Stengel, Miss Gudrun,—NMA

Swanson, Mr. Clarence A.,—
FEGC

Sweet, Mr. and Mrs. Leanord
E.,—FEGC

Thomas, Miss Susie M.,—FE
GC

Tilghman, Rev. & Mrs. Ken-
neth W.,—SDA

Townsend, Mr. Louis,—NTM

Van Zoeren, Miss Carol,—RCA
(IBC)

Vereide, Mr. & Mrs., Abraham,
—NMA

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Wolfe, Miss Evelyn,—MC(IBC)

Young, Mr. and Mrs.
Clarence W.,—FEGC

Zander, Miss Helen,—RCA
(IBC)

YOKOSUKA SHI

(**Kanagawa Ken**)

Beasley, Mr. and Mrs. James,
—TEAM

Bower, Miss Adele,—UCMS
(IBC)

Lant, Miss Mary Jo, (on fur-
lough)—TEAM

Ryals, Mr. Bryon,—TN

YOKOTE SHI (Akita Ken)

Smysers, Rev. M. Mosser,—
IND

YONEZAWA SHI

(**Yamagata Ken**)

McCune, Rev. & Mrs. George,
—CBFMS

YOSHIDA MACHI

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Jeanes, Miss E. Dorothy,—
FEGC

Price, Miss Winifred B.,—
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Moon, Mrs. Inez,—ASCM

YUASA MACHI**(Wakayama Ken)**

Kolbenson, Miss Bertha,—

SCBM

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Krause, Miss Dorothy,—CBF

MS

Quimby, Miss Jean,—CBFMS

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Moore, Rev. & Mrs. Lardner

W.,—PS

ZUSHI MACHI**(Kanagawa Ken)**

McKim, Miss Bessie M.,—PEC

Neufled, Miss Bertha,—FEGC

Olfert, Miss Marie A.,—FEGC

Thompson, Rev. and Mrs.

Everett,—MC(IBC)

ALPHABETICAL LIST WITH ADDRESSES

The order is as follows: name; year of arrival in Japan; initials of missionary society or board; address; telephone number.

— A —

- Aaby**, Mr. and Mrs. Ogden L., 1952, SDA—171 Amanuma 1 Chome, Suginami Ku, Tokyo (Tel. 39-0051, 39-4906) 東京都杉並区天沼1丁目171 アービー
- Aamodt**, Rev. & Mrs. Conrad, ELC—347 Sumiyoshi Cho, Kamikanuki, Numazu Shi, Shizuoka Ken 静岡県沼津市上香貫住吉町 347 アーモット
- Aamodt**, Elder Wayne G., 1951, LDS—14-2 Hiroo Cho, Azabu, Minato Ku, Tokyo 東京都港区麻布広尾町 14 の 2 アーモット
- Abrahams**, Mr. Douglas J.,—1952, OMF—2531 Karuizawa, Nagano Ken 長野県軽井沢 2531 アブラハムス
- Adams**, Mr. and Mrs. Charles, ASCM—131 Omagari-Cho 1 Chome Tsubuku Hom-Machi, Kurume Shi 久留米市津福本町大曲丁1丁目131 アダムス
- Adams**, Rev. & Mrs. Eryn, 1951, MC(IBC)—Kita-Odori, Higashi 6 Chome, Sapporo Shi, Hokkaido 札幌市東6丁目北大通り アダムス
- Adams**, Elder Lloyd K., 1950, LDS—9/27 Motokoi-Cho, Chi-Chigusa Ku, Nagoya 名古屋市千種区元古井町 27 の 9 アダムス
- Adams**, Miss Marie (China), 1950, MC(IBC)—Tokyo Woman's Christian College, 124 logi 3 Chome, Suginami Ku, Tokyo (Tel. 39-5522) 東京女子大学 東京都杉並区井荻 3 丁目 124 東京女子大学 アダムス

- Adams, Miss Mary (China),** 1950, RPM—12 Ichinotani 2 Chome, Suma Ku, Kobe
神戸市須磨区一ノ谷 2 丁目 12
アダムス
- Adams, Mr. & Mrs. Warren,** 1949, TEAM—168 Izumi-Cho, Suginami Ku, Tokyo 東京都杉並区和泉町 168 アダムス
- Adams, Mr. & Mrs. Willis,** 1950, TEAM—423 Honan-Cho, Suginami Ku, Tokyo (Tel. 38-0204) 東京都杉並区方南町 423
アダムス
- Adams, Mr. & Mrs. (RN)** Winston E., 1947, SDA—Japan Publishing House, 1966 Kamiikawa-Machi, Hodogaya Ku, Yokohama (Tel. Kawai 39) 横浜市保土ヶ谷区上井川町 1966
アダムス
- Aderholdt, Miss Virginia D.,** 1936, ULCA—Kyushu Jogakuin, Shimizu-Machi, Kumamoto Shi (Tel. Kumamoto 2187) (on furlough) 熊本市清水町室園九州女学院 (帰国中)
アデルホルト
- Aho, Miss Ilma Ruth,** 1953, SSM—2210 Sanno 2 Chome, Ota Ku, Tokyo (Tel. 06-4209) 東京都大田区山王 2 丁目 2210
安保
- Aipoalani, Elder Earl,** 1950, 27 Nishi 2 Chome Hanazono Cho, Otaru Shi, Hokkaido 小樽市花園町西 2 丁目 27
アイポラニ
- Akard, Miss Martha B.,** 1914, ULCA—Kyushu Jogakuin, Shimizu Machi, Kumamoto Shi 熊本市清水町室園九州女学院
エイカード
- Akerberg, Rev. and Mrs. Henning,** 1949, MCCS (on furlough till 1954) (帰国中)
エーカベルグ
- Aki, Elder Hiroshi,** 1952, LDS—1604 Sawamura Minami, Matsumoto Shi, Nagano Ken 長野県松本市沢村南 1604
アキ
- Akichika, Rev. & Mrs. Yutaka,** 1947, IND—(Jesus' Gospel Band)—(c/o Tanashi P. O., Tokyo) 1548 Shimohoya, Hoya Machi, Kitatama Gun, Tokyo 東京都北多摩郡保谷町下保谷 1548
アキチカ

- Aldridge** Miss Ruth, 1952, WUMS—221 Yamate-Cho, Naka Ku, Yokohama (Tel. 2-9049) 横浜市中区山手町 221
アルドリッチ
- Alexander**, Mr. James, 1951, JAM—Ikoma, Nara-Ken 奈良県生駒町 アレクザンダー
- Allen**, Mr. L. Shelton, 1952, FEGC—717 Imaizumi-Cho 7 Chome, Utsunomiya 宇都宮市今泉町 7 丁目 717 アレン
- Allen**, Miss Thomasine, 1915, ABF—Kuji Christian Center, Kuji Machi, Iwate Ken 岩手県久慈町 久慈社会館 アレン
- Allum**, Miss Iris, 1951, MC (IBC)—351 Oye Machi, Moto, Kumamoto Shi 熊本市大江町本 351 アルム
- Almfors**, Mr. and Mrs. Eric W., 1951, SEMJ—77 Midori-Cho, Tomakomai Shi, Hokkaido 北海道苫小牧市緑町 77
アルメフオース
- Alsdorf**, Rev. & Mrs. Howard A., 1938, ULCA—35 Suizenji-Hommachi, Kumamoto Shi 熊本市水前寺本町 35
アルスドルフ
- Alsup**, Miss Alice (China), 1952, MC(IBC)—Seibi Gakuen, 124 Maita-Machi, Minami Ku, Yokohama (Tel. 3-7363) 横浜
市南区蒔田町 124 成美学園
オルサップ
- Alve**, Rev. & Mrs. Bjorn, 1950, NMS,—197 Sekido-Takamatsu, Wakayama Shi 和歌山市関戸高松 197
アルベ
- Andaas**, Mr. Arnfinn, 1951, NEOM—86 Kitamachi, Nakamura Machi, Fukushima Ken 福島県中村町北町 86 アンダス
- Andersen**, Elder Dwayne N., 1951, LDS—14-2 Hiroo Cho, Azabu, Minato Ku, Tokyo 東京都港区麻布広尾町 14 の 2
アンデルセン
- Anderson**, Miss Irene, 1928, EUB(IBC)—95 Shimizu Dai, Koriyama Shi, Fukushima Ken (Tel. Koriyama 1687) 福島県郡山市清水台 95 アンダソン
- Anderson**, Mrs. Margaret B., 1926, MC(IBC)—Kwassui Junior College, Higashiyamate-Cho, Nagasaki Shi (Tel. 1416)

- 長崎市東山手町 活水短期大学
アンダソン
- Anderson, Miss Myra P., 1922, MC(IBC)—Hiroshima Jogaku-in, 49 Kaminagarekawa-Cho, Hiroshima Shi (Tel. 2-1719) 広島市上流川町 49 広島女学院
アンダソン
- Anderson, Miss Myrtle, 1951, FM—93 Maruyama-Dori 2 Chome, Abeno Ku, Osaka (Tel. 66-2188) 大阪市阿倍野区2丁目丸山通 93 アンダソン
- Andersson, Miss Thali (China), 1951, SAM—141 Kamiikegawa-Cho, Hamamatsu Shi, Shizuoka Ken 浜松市上池川 141
アンダソン
- Anderson, Miss Yvonne, 1952, TEAM—1428 Karuizawa, Nagano Ken 長野県軽井沢 1428
アンダソン
- Ankeney, Mrs. Alfred, 1923, E & R(IBC)—60 Kozenji-Dori, Sendai (Tel. Sendai 4579) 仙台市光禅寺通り アンケニー
- Anspach, Rev. and Mrs. Paul Parker Jr., 1950, ULCA—3 Kasumi Cho, Nishinomiya Shi 西宮市霞町 3 アンスパック
- Archer, Miss Marlene, 1950, MC(IBC)—Keisen Girl's School, 1090 Funabashi, Setagaya Ku, Tokyo (Tel. 42-1177) 東京都世田ヶ谷区船橋町 1090 恵泉女学園 アーチヤ
- Archer, Mr. & Mrs. Sam, 1952, TEAM—2507 Karuizawa, Nagano Ken 長野県軽井沢 2507
アーチャ
- Archibald, Miss Margaret, 1928, PS—Kinjo College, Omori, Moriyama Cho, Higashi P.O. Nagoya 名古屋市東局区内守山町大森 金城学院大学寄宿舎
アーチボルド
- Armstrong, Miss Margaret (retired), 1903, UCC(IBC)—274 Sogawa Cho, Toyama Shi 富山市総曲輪町 274
アームストロング
- Arneson, Miss Andeline, ELC—377 Sumiyoshi Cho, Kamikanuki, Numazu Shi, Shizuoka Ken 静岡県沼津市上香貫住吉町 377 アーネソン
- Arnold, Rev. and Mrs. Paul, ELC—18 Shogetsu Cho 5 Cho-

- me, Mizuho Ku, Nagoya (Tel. Nagoya 8-0275) 名古屋市瑞穂区松月町5丁目18 アーノルド
- Arnold**, Miss Mary L., 1951, WUMS 221 Yamate-Cho, Naka Ku, Yokohama (Tel. 2-9049) 横浜市中区山手町 221
アーノルド
- Arvefjord**, Rev. and Mrs. Stig, 1952, MCCC—640 Asahi-Machi, Kurashiki Shi, Okayama Ken 岡山県倉敷市旭町 640
アルペフヨルド
- Asbill**, Mr. and Mrs. Arthur, ASCM—c/o Syunsuke Kusano, Tamagawa-Machi 3 Chome, Hita Shi, Ohita Ken 大分県日田市玉川町3丁目 草野俊介方
アスビル
- Aske**, Rev. (Ph. D.) and Mrs. (R.N.) Sigurd (China), 1950, LFC—48 Takigatani, Shioya-Cho, Tarumi Ku, Kobe. (Tel. Tarumi 3187) 神戸市垂水区塩屋町滝ヶ谷 48 アスケ
- Askew**, Rev. & Mrs. Curtis D., 1947, SBC—16/308 Zakoba-Cho, Hiroshima Shi (Tel. 2-2053) 広島市雑魚場町 308 の 16
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- Atkin**, Elder Dennis H., 1950, LDS—125 Ryusuke-Cho, Komatsu Shi, Ishikawa Ken 石川県小松市龍助町 125 アトキン
- Attwater**, Miss V., 1951, JIM—3 Higashi Hom-Machi, Shimogamo, Sakyo Ku, Kyoto 京都市左京区下鴨東本町 3
アットウオーター
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- Auxt**, Miss Dorothy J., 1951, ULCA—371 Shimoyagiri, Matsudo Shi, Chiba Ken 千葉県松戸市下矢切 371 アクスト
- Axling**, Dr. & Mrs. William, 1901, ABF—170 Nishi-Okubo 4 Chome, Shinjuku Ku, Tokyo 東京都新宿区西大久保 4 丁目 170 アキスリンク

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Backer, Miss Ingrid, 1951, NMS
(China)—15 Tezukayama Ni
shi 3 Chome, Sumiyoshi Ku,
Osaka 大阪市住吉区帝塚山
西 3 丁目 15 バック

Baehr, Mr. & Mrs. Conrad R.
(China), 1950, PTL—298 Koen-
ji 3 Chome, Suginami Ku, To-
kyo (Tel. 38-0417) 東京都杉並区
高円寺 3 丁目 298 バアエアー

Baggs, Miss Mabel C., 1925,
CMS—47 Minami-Sako-Cho 8
Chome, Tokushima Shi 徳島市
南佐古町 8 丁目 47 バッグス

Bagnall, Miss Grace (N.Z., Aus-
tralia), 1950, WT—Yamate-
Dori 1 Chome, Higashi-Tarumi-
Cho, Tarumi Ku, Kobe 神戸市
垂水区東垂水町山手通 1 丁目
バグナル

Bähler, Miss Margrit, 1952,
OMF—2531 Karuizawa, Naga-
no Ken 長野県軽井沢 2531
バーラー

Bailey, Miss Barbara May, 1919,
MC(IBC)—11 Konno-Cho, Shi-
buya Ku, Tokyo (Tel. 48-5649)

東京都渋谷区金王町 11

ベイリー

Ballantyne, Miss Mary, 1937,
WUMS—221 Yamate-Cho, Naka
Ku, Yokohama (Tel. 2-9049)
横浜市中区山手町 221
バレンタイン

Bakass, Miss Anne, 1950, FCM
—Katsuyama Machi, Fukui
Ken (on furlough) 福井県
勝山町 (帰国中) バカス

Bakken, Miss Berte, 1950, FCM
—Katsuyama Machi, Fukui
Ken 福井県勝山町 バッケン

Baldwin, Rev. & Mrs. Walter
P. Jr., 1950, PS—1/31 Maru-
ya-Cho 4 Chome, Showa Ku,
Nagoya (Tel. 8-4170) 名古屋
市昭和区丸屋町 4 丁目 31 の 1
ボールドウイン

Barker, Rev. Robert S., 1947, PN
(IBC)—Meiji Gakuin, 42 Ima-
zato-Cho, Shiba Shirogane,
Minato Ku, Tokyo 東京都
港区芝白金今里町 42 明治学院
バーカー

Barksdale, Rev. & Mrs. John
O., 1951, PS—1478 Shironomae,
Mikage-Cho, Higashinada Ku,

- Kobe (Tel. Mikage 2986)
神戸市東灘区御影町城の前 1478
パークステイル
- Barlow**, Miss Hannah, 1951, SBC
—Seinan Jogakuin, Itozu,
Kokura Shi (Tel. 5-2774) 小倉市
到津 西南女学院 バーロウ
- Barns**, Miss Helen, 1921, MC
(IBC)—Seibi Gakuen, 124 Ma-
ita-Machi, Minami Ku, Yoko-
hama 横浜市南区蒔田町 124
成美学園 バーンズ
- Barnhart**, Miss Esther, 1951,
ULCA — Ji-ai-en, Kwamizu-
Machi. Kumamoto Shi (Tel.
3509) 熊本市神水町 慈愛園
バンハート
- Barrett**, Mr. Cecil, 1951, CA—
Box 982 Central Post Office,
Tokyo 東京中央郵便局私書函
982 号 バーレット
- Barrett**, Rev. & Mrs. W. R.,
1950, EUB(IBC)—96 Katsuragi-
Cho, Chiba Shi 千葉市葛城町
96 バーレット
- Barron**, Mr. and Mrs. Don,
1952, JAM—Ikoma, Nara Ken
奈良県生駒町 バロン
- Barry**, Mr. & Mrs. W. Lloyd,
(N.Z., Australia), 1949, WT—
Yamate-Dori 1 Chome, Higashi-
Tarumi-Cho, Tarumi Ku, Kobe
神戸市垂水区東垂水町山手通1丁
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- Bascom**, Mr. & Mrs. Gilbert
E., 1950, MC(IBC)—2 Shimo-
shirokane Cho, Hirosaki Shi
(Tel. 1942) 弘前市下白銀町 2
バスコム
- Bates**, Miss Eugenie L., 1921,
UCC(IBC)—69 Agata Machi,
Nagano Shi (Tel. 4363)
長野市県町 69 ベーツ
- Baum**, Mr. Bill, 1952, FEGC—
111 Hakuraku, Kanagawa Ku,
Yokohama (Tel. 4-5217)
横浜市神奈川区白楽 111 ボーム
- Bauman**, Miss Alvena, 1952,
TEAM—2428 Karuizawa, Na-
gano Ken 長野県軽井沢2428
ボーマン
- Beabout**, Miss Florence, 1950,
CBFMS—Ko-40 Yachi Machi,
Nishimurayama Gun, Yama-
gata Ken 山形県西村山郡
谷地町甲 40 ビーバート
- Bean**, Miss Ruth, 1952, M—1612
Nogata-Machi 2 Chome, Naka-

- no Ku, Tokyo (Tel: 38-2779)
東京都中野区野方町2丁目1612
ビーン
- Bears**, Miss Kathleen, 1949,
TEAM—6203 Shimohama Ku,
Okaya Shi, Nagano Ken 長野
県岡谷市下浜区6203 ベーヤス
- Beasley**, Mr. & Mrs. James,
1951, TEAM—61 Uwa-Machi 1
Chome, Yokosuka Shi 横須賀市
上町1丁目61 ビーズリー
- Beath**, Mr. & Mrs. Sterling S.,
1948, ABF—Kanto Gakuin U-
niversity, Mutsuura, Kanazawa
Ku, Yokohama 横浜市金沢区
六浦 関東学院大学 ビース
- Beavor**, Mr. Douglas (England),
1951, WT—1 Toyooka-Cho,
Shiba Mita, Minato Ku, Tokyo
東京都港区芝三田豊岡町1
ビーバー
- Beck**, Rev. and Mrs. (R.N.) Carl
C. 1949. M—1 Minami 17 Chome
Nishi 7 Jo, Obihiro Shi, Hok-
kaido 帯広市西7条南17丁目1
ベック
- Becker**, Mr. & Mrs. Delmar,
1947. TEAM—(on furlough)
(帰国中) ベッカー
- Beckman**, Rev. & Mrs. George
H., 1949, IND—64 Iori-Cho,
Kitashirakawa, Shimogamo, Sa-
kyo Ku, Kyoto 京都市左京区
下鴨北白川伊織町64
ベックマン
- Beckon**, Mr. & Mrs. Burdette,
1949. TEAM—(on furlough)
(帰国中) ベックオン
- Bedell**, Miss Mary (China),
1917, MC(IBC)—Hiroshima Jo-
gakuin, 49 Kaminagarekawa
Cho, Hiroshima Shi 広島市上流
川町49 広島女学院 ベッデル
- Bee**, Mr. and Mrs. William,
1926, JEB—Hakuchoen, Furu-
ichi Machi, Minamikawachi
Gun, Osaka Fu 大阪府
南河内郡古市町 白鳥園 ビー
- Beecken**, Rev. & Mrs. Herbert
J. (China), 1950, E & R (IBC)
—Nijijima Gakuen, Annaka
Machi, Gumma Ken 群馬県
安中町 新島学園 ベーケン
- Befus**, Mr. Samuel, PTL—298
Koenji 3 Chome, Suginami Ku,
Tokyo 東京都杉並区高円寺
3丁目298 ビフアス
- Bell**, Mr. & Mrs. Ralph, 1951.

- TEAM—1068 Setagaya 2 Chome, Setagaya Ku, Tokyo
東京都世田谷区世田谷 2丁目1068
ベル
- Bell, Elder Wallace K.**, 1951, LDS—9/27 Motokoi-Cho, Chigusa Ku, Nagoya 名古屋市千種区元古井町 27 の 9 ベル
- Belknap, Mr. Herbert, ASCM**—1/26 Daimonguchi, Honko Cho, Kagoshima Shi 鹿児島市本光町大門口 26 の 1 ベルナップ
- Benedict, Mr. and Mrs. Paul W.**, 1952, JCEF—146 Nishiyama Cho, Ashiya Shi, Hyogo Ken 兵庫県芦屋市西山町 146
ベネディクト
- Bengtsson, Miss Elsa K.** (Mongolia), 1951, SEMJ—43 Shimo-uma 3 Chome, Setagaya Ku, Tokyo 東京都世田谷区下馬 3丁目 43 ベンツソン
- Bennett, Mr. & Mrs. Dwight**, 1950, TEAM—1/728 Shimoshimizu, Shimizu Shi, Shizuoka Ken 静岡県清水市下清水 728 の 1 ベネット
- Benns, Miss Cellia (RN)**, 1949, MSCC—New Life Sanatorium, Obuse Mura, Kamitakai Gun, Nagano Ken (Tel. Obuse 33) 長野県上高井郡小布施村 新生療養所 ベンズ
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ベンジンガー
- Berg, Miss Ethel**, 1951, TEAM—(on furlough) (帰国中) バーグ
- Berg, Rev. & Mrs. Karl**, 1952, ALM—139 Higashi-tamagawa-Cho, Setagaya Ku, Tokyo (Tel. 02-4989) 東京都世田谷区 東玉川町 139 バーグ
- Berge, Miss Aagot**, 1950, FCM—58 Naniwa-Cho, Takefu Shi, Fukui Ken (on furlough) 福井県武生市浪花町 58 (帰国中) ベルゲ
- Bergh, Rev. and Mrs. Oliver**, ELC—6/84 Horisaki, Handa Shi, Aichi Ken 愛知県半田市

- Bixler**, Rev. & Mrs. O. D., 1919,
& 1949, IND—5 Surugadai 2
Chome, Kanda, Chiyoda Ku,
Tokyo (Tel. 25-1144) (on fur-
lough) 東京都千代田区神田
駿河台2丁目5 (帰国中)
ビクスラー
- Bjork**, Rev. and Mrs. Dale, 1952,
BGCA—5439 Minami-Cho 3
Chome, Nerima Ku, Tokyo
東京都練馬区南町3丁目5439
ビヨーク
- Blackler**, Rev. and Mrs. Carl,
1950, Ind. Bap., 9 Kamiuma-Cho
2 Chome, Setagaya Ku, Tokyo
(Tel. 42-3684) 東京都世田谷区
上馬町2丁目9 ブラックラー
- Blackstone**, Rev. & Mrs. Ber-
nard, 1952, AAMS—29 Tatsu-
mi-Dori 3 Cho, Asahigaoka,
Sakai Shi, Osaka Fu (Tel. Sakai
1660) 大阪府堺市旭ヶ丘辰己通
3丁29 ブラックストーン
- Blake**, Miss Elizabeth, 1952,
PS—3 Kumochi-Cho 1 Chome,
Fukiai Ku, Kobe 神戸市
葦合区熊内町1丁目3 プレーク
- Blevins**, Mr. & Mrs. C. E., 1951,
FEGC—2282 Nirasaki Machi,
Kitakoma Gun, Yamanashi
Ken 山梨県北巨摩郡韮崎町
2282 プレヴンス
- Blikstad**, Rev. & Mrs. Paul,
1950, LBA—65 Aoyama 2
Chome, Akasaka, Minato Ku
Tokyo 東京都港区赤坂青山
2丁目65 ブリックスタッド
- Blincoe**, Rev. & Mrs. T. H.,
1953, SDA—Japan Missionary
College, Showa Machi, Kimitsu
Gun, Chiba Ken (Tel. Narawa
18) 千葉県君津郡昭和町
ブリニコ
- Boe**, Mr. & Mrs. Kaare, 1949, NL
M—(furlough 1954) 46 Moto-
daiku-Machi, Tottori Shi
鳥取市元大工町46(帰国中) ボー
- Boehlke**, Miss Irene, 1950, EUB
(IBC)—500 Shimo-Ochiai 1
Chome, Shinjuku Ku, Tokyo
(Tel. 95-5031) 東京都新宿区
下落合1丁目500 ベルキー
- Bogard**, Miss F. Belle (Iraq),
1936, RCA (IBC) — Tokyo
Woman's Christian College, 124
Iogi 3 Chome, Suginami Ku,
Tokyo (Tel. 39-5522) (on
furlough 1953-1954) 東京都

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女子大学 ボガード
- Bohlin, Mr. and Mrs. A. Edwin,**
(Mongolia) 1951, SEMJ—1/42
Ohashinai, Muroran Shi, Hok-
kaido (on furlough) 室蘭市
小橋内町 42 の 1 (帰国中)
ポーリン
- Boldt, Mr. Abraham,** 1951, IND
—Central P.O. Box 105, Shizu-
oka Shi 静岡市静岡郵便局私書
函 105 号 ポールト
- Bollback, Rev. & Mrs. Anthony,**
1952. CMA—288 Miyoshi-Cho,
Fukuyama Shi, Hiroshima Ken
広島県福山市三吉町 288
ボールバック
- Bollinger, Mr. & Mrs. Edward,**
1951, ABF—1276 Harada, Toyo-
naka Shi, Osaka Fu 大阪府
豊中市原田 1276 ボリンジア
- Bollman, Mr. & Mrs. T. G.,**
1950, FEGC—972 Kami Ike-
gami Cho, Ota Ku, Tokyo
東京都大田区上池上町 972
ポールマン
- Booth, Miss Ellen B.,** 1951, PEC
—c/o St. Margaret's School,
123 Kugayama 3 Chome, Sugi-
nami Ku, Tokyo 東京都
杉並区久我山 3 丁目 123
立教女学院 ブース
- Borchert, Rev. & Mrs. Harold,**
1952, PS—1478 Shironomae,
Mikage-Cho, Higashinada Ku,
Kobe (Tel. Mikage 2986)
神戸市東灘区御影町城の前 1478
ボチャト
- Borgman, Mrs. Ferne ASCM—**
Yoshitomi Machi, Chikujou
Gun, Fukuoka Ken 福岡県
築上郡吉富町 ボーグマン
- Borrer, Miss Doris ASCM—**
Homomachi 2 Chome, Saeki Shi,
Ohita Ken 大分県佐伯市本町
2 丁目 ボーロー
- Boschman, Rev. & Mrs. Paul,**
1951, GCM—12 Yamamoto-Dori
4 Chome, Ikuta Ku, Kobe
神戸市生田区山本通 4 丁目 12
ボシマン
- Boss, Miss Doris,** 1948, YWCA
—1515 Kudan 4 Chome, Chiyo-
da Ku, Tokyo (Tel. 33-7167)
東京都千代田区九段 4 丁目 1515
YWCA 内 ボス
- Bost, Miss Ethel W. (China),**
1925, MC(IBC)—12 Higashi-

- yamate-Cho, Nagasaki Shi
(Tel. 1416) 長崎市東山手町 12
ポスト
- Bostrom**, Mr. George 1952, TN.
22 Momozono-Cho, Nakano
Ku, Tokyo 東京都中野区
桃園町 22 ポストロム
- Bott**, Mrs. G. Ernest. 1921, UCC
(IBC)—16 Nakano-Cho, Ichi-
gaya, Shinjuku Ku, Tokyo
(Tel. 33-0057) (on furlough)
東京都新宿区市ヶ谷仲之町 16
バット
- Bourlay**, Miss Constance J.,
1952, MC(IBC)—936 Waseda
Ku, Ushita-Machi, Hiroshima
Shi 広島市牛田町早稲田区 936
ボーレイ
- Bowen**, Miss Virginia, 1950,
CBFMS—Kanagi Machi, Kita-
tsugaru Gun, Aomori Ken
青森県北津軽郡金木町
ボーエン
- Bower**, Miss Adele, 1949, UCMS
(IBC)—Kinugasa Hospital, 222
Koyabe-Machi, Yokosuka Shi
横須賀市小矢部町 222 衣笠病院
パワー
- Bowman**, Rev. & Mrs. John E.,
1953, ELC—20 Tokiwadai 2
Chome, Itabashi Ku, Tokyo
東京都板橋区常盤台 2 丁目 20
ボーマン
- Boyer**, Miss Helen, PS—Cana-
dian Academy, Nagamine-
yama, Oishi, Nada Ku, Kobe
神戸市灘区大石長峰山 カナデ
アン・アカデミー ボイヤー
- Boyle**, Rev. and Mrs. Samuel
E., (China) 1950, RPM—12
Ichinotani 2 Chome, Suma Ku,
Kobe 神戸市須磨区一ノ谷町
2 丁目 12 (神戸私書函 589 号)
ボイル
- Boyle**, Rev. & Mrs. William P.,
1949, PS—Yamachuden, Koma-
tsujima Shi. Tokushima Ken.
徳島県小松島市山中田 ボイル
- Boynton**, Mr. & Mrs. (RN)—
Allen R., 1950, SDA—Manager,
Tokyo Sanitarium Hospital, 171
Amanuma 1 Chome, Suginami
Ku, Tokyo (Tel. 39-0051; 39-
4906) 東京都杉並区天沼 1 丁目
171 ボイントン
- Boyum**, Miss Bernice C., ELC
—21 Maruyama-Cho, Bunkyo
Ku, Tokyo 東京都文京区

- 丸山町 21 ボーヤム
Bradshaw, Rev. & Mrs. Melvin,
 1950, SBC—Seinan Jogakuin,
 Itozu, Kokura Shi (Tel. 5-2774)
 小倉市到津 西南女学院
 ブラッドショウ
- Brady, Mr. & Mrs. John H.,**
 1949, PS— 3 Kumochi-Cho 1
 Chome, Fukiai Ku, Kobe (Tel.
 Fukiai 2591) 神戸市葺合区
 熊内町 1 丁目 3 プレーディ
- Brannen, Mr. & Mrs. Noah,**
 1951, ABF—167 Tsuchido-Cho,
 Onomichi Shi, Hiroshima Ken
 広島県尾道市土道町167 ブラネン
- Branstad, Mr. Karl E.,** 1947,
 PEC—c/o St. Paul's University,
 Ikebukuro 3 Chome, Toshima
 Ku, Tokyo (Tel. 86-3121)
 東京都豊島区池袋 3 丁目
 立教大学 ブランスタッド
- Braun, Rev. & Mrs. Neil,** 1952,
 AAMS—29 Tatsumi-Dori 3
 Cho, Asahigaoka, Sakai Shi,
 Osaka Fu (Tel. Sakai 1660)
 大阪府堺市旭ヶ丘辰巳通 3 丁 29
 ブローン
- Bray, Dr. & Mrs. William D.,**
 1952, MC(IBC)—10, Kwansei
 Gakuin, Nishinomiya Shi
 西宮市上ヶ原 関西学院 10 号館
 ブレイ
- Brennan, Miss Velma, ASCM—**
 1 Hoshoji-Cho, Okasaki, Sakyō
 Ku, Kyoto 京都市左京区岡崎
 法勝寺町 1 ブレンナン
- Bringerud, Rev. Göte,** 1951,
 MCCS—640 Asahi-Machi, Ku-
 rashiki Shi, Okayama Ken
 岡山県倉敷市旭町 640
 ブリンゲルド
- Bringewatt, Rev. and Mrs.**
 Ralph, 1951, MSL—49 Matsu-
 nami-Cho 3 Chome, Niigata
 Shi 新潟市松波町 3 丁目 49
 ブリングワット
- Bringle, Miss Marion, ELC—**
 377 Sumiyoshi Cho, Kamikanu-
 ki, Numazu Shi, Shizuoka Ken
 静岡県沼津市上香貫住吉町 377
 ブリングル
- Brink, Miss Suzanna, H.,** 1950,
 RCA (IBC)—351 Oye Machi
 Moto, Kumamoto Shi 熊本市
 大江町本 351 ブリンク
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 MC (IBC)—9 Nakakawarage-
 Cho, Hirosaki Shi (Tel. 842)

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ブリスピン
- Brixton, Miss Caroline,** 1950, IND—1412 Magome-Machi Higashi 1 Chome, Ota Ku, Tokyo 東京都大田区馬込町東1丁目1412 ブリクストン
- Broman, Mr. David,** 1950, NTM—31-2 Tachi-Machi, Mizusawa Machi, Iwate Ken 岩手県水沢町立町 ブローマン
- Broman, Mr. Paul,** 1950. NTM—31-2 Tachi-Machi, Mizusawa Machi, Iwate Ken 岩手県水沢町立町 ブローマン
- Brown, Miss Doris,** ASCM—2227 Shimoarata-Cho, Kagoshima Shi 鹿児島市下荒田町 2227
ブラウン
- Brown, Mr. & Mrs. Edward,** 1950, IND—941 Komahashi, Otsuki Machi, Yamanashi Ken (Tel. Otsuki 312) 山梨県大月町駒橋 941 ブラウン
- Brown, Dr. & Mrs. Frank A.,** 1949, PS—1 Yamada-Cho 3 Chome, Nada Ku, Kobe (Tel. Mikage 2760) 神戸市灘区山田町 3 丁目 1 ブラウン
- Brown, Mr. & Mrs. Hugh G.,** 1951, FEGC—P. O. Box 19, Wakayama Shi 和歌山市私書函 19 号 ブラウン
- Brown, Miss Merrill E.,** 1952, UCC (IBC)—5090 Motojoya-Machi, Kofu Shi 甲府市元城屋町 5090 ブラウン
- Brown, Miss Mildred,** 1952, PN (IBC)—Hokusei Gakuen, Nishi 17 Chome, Minami 5 Jo, Sapporo Shi, Hokkaido (Tel. 2-4276) 札幌市南五条西十七丁目北星学園 ブラウン
- Brown, Rev. & Mrs. Thompson,** PS—205 Denenchofu, 2 Chome, Ota Ku, Tokyo (Tel. 02-2074) 東京都大田区田園調布 2 丁目 205
ブラウン
- Browne, Mr. & Mrs. M.** 1950, IND—633 Shimokotori, Takasaki Shi, Gumma Ken 高崎市下小鳥 633 ブラウン
- Browning, Rev. (Ph. D.) & Mrs. (Ph. D.) Willis Paul,** 1951,

- MC(IBC)—116 Aoyama Minami Cho 6 Chome, Minato Ku, Tokyo (Tel. 40-1203) 東京都港区青山南町 6 丁目 116
ブラウニング
- Brownlee**, Rev. & Mrs. Wallace, 1951, EUB(IBC)—12 Higashi 6 Chome, Kita-Odori, Sapporo Shi 札幌市北大通東 6 丁目 12
ブラウンリー
- Brooks**, Miss Ann, 1950, ASS—Nishidori, Hagiwara-Machi, Yatsushiro Shi, Kumamoto Ken 熊本県八代市萩原町西通り
ブルツクス
- Brooks**, Mrs. Beryl, JSCM—Fukuoka Ken-ei Apt. 15, 4 Chome, Taisho Machi Omuta Shi, Fukuoka Ken (Tel. 2049) 福岡県大牟田市大正町 4 丁目 福岡県営アパート内 15 号
ブルツクス
- Brotzler**, Miss Elizabeth, ASCM—Nambu Apt., 4 Shiroyama-Dori, Imabari Shi, Ehime Ken 今治市城山通 4 南部アパート内
ブロッツラー
- Bruggers**, Rev. & Mrs. Glenn, 1952, RCA(IBC)—143 Kajiya-Cho, Kagoshima Shi 鹿児島市加治屋町 143
ブラッガース
- Bruinooge**, Rev. and Mrs. Henry, 1952, CRJM—299 Egota 1 Chome, Nakano Ku, Tokyo 東京都中野区江古田 1 丁目 299
ブルイヌージ
- Brunner**, Miss Kunigunde, (Associate Missionary), (China), 1951, JGF—607 Kita, Takaishi-Cho, Sempoku Gun, Osaka Fu (Tel. Hamadera 19) 大阪府泉北郡高石町北 607
ブルンナ
- Bruns**, Rev. & Mrs. Robert W., 1947, EUB(IBC)—5936 Tokiwa-Cho, Mito Shi 水戸市常盤町 5936
ブランズ
- Brustad**, Aslaug B., 1951, NE OM—28 Kamiwatashi, Onahama Machi, Fukushima Ken 福島県小名浜町神渡 28
ブラスタッド
- Brustad**, Rev. & Mrs. Otto, 1950, LBA—Naka-Machi, Nishi Negoya, Akita Shi 秋田市西根小屋中町
ブラスタッド
- Bruun**, Miss Anna, 1951, FCM—Maruoka Machi, Sakai Gun,

- Fukui Ken 福井県坂井郡丸岡町
ブルーン
- Bryant, Mr. & Mrs. Joseph Hill,**
1950, IND—2/7 Sakae-Cho,
Shizuoka Shi 静岡市栄町7の2
ブライアント
- Buchanan, Miss Elizabeth O.,**
1914, PS—116 Yagoto-Cho, 2
Chome, Kasugai Shi, Aichi
Ken (on furlough) 愛知県
春日井市八事町2丁目116
(帰国中) ブカナン
- Buckland, Miss Ruth, 1924, PS**
—116 Shigatsuta, Hongu-Cho
Kochi Shi 高知市本宮町四月田
116 バックランド
- Buckley, Mr. and Mrs. Earle**
R., 1952, YMCA—277 Jiyuga-
oka, Meguro Ku, Tokyo
東京都目黒区自由ヶ丘 277
バックリー
- Buckwalter, Rev. and Mrs.**
(R. N.) Ralph E., 1949, M—13
Tsuruga-dai, Kushiro Shi, Hok-
kaido 釧路市鶴ヶ台 13
バックウォルター
- Budd, Mr. Henry F., 1949, PEC**
—48 Aoyama Minami-Cho 1
Chome, Akasaka, Minato Ku,
Tokyo 東京都港区赤坂青山
南町1丁目48 バッド
- Buell, Miss Constance, 1952,**
ABCFM(IBC)—Kobe Jogaku-
in, Okadayama, Nishinomiya
Shi (Tel. Nishinomiya 2264)
西宮市岡田山 神戸女学院
ブーエル
- Bullis, Rev. & Mrs. Harry A.,**
1951, FMM—Nagahama, Iwa-
ya Machi, Tsuna Gun, Hyogo
Ken (Tel. Iwaya 53) 兵庫県
津名郡岩屋町長浜 ブリス
- Bundy, Mrs. Christie Ann, 1949,**
OYM—60 Yamasaka-Cho 4
Chome, Higashi-Sumiyoshi Ku,
Osaka (Tel. 79-2325) 大阪市
東住吉区山坂町4丁目60
バンデー
- Burnham, Miss Roselia, 1951,**
JAM—Ikoma, Nara Ken
奈良県生駒町 バーナム
- Burr, Miss Leona, (India, China),**
1950, ABCFM(IBC)—Kobe Jo-
gakuin, Okadayama, Nishino-
miya Shi (Tel. Nishinomiya
2264) (on furlough 1953-54)
西宮市岡田山 神戸女学院

バアー

Bushe, Miss Sylvia L. K., 1921,
CMS — 17 Sanei-Cho, Shin-
juku Ku, Tokyo 東京都新宿区
三栄町 17 プッシュ

Buss, Mr. Bernard, 1948, TEAM
—(on furlough) (帰国中)
バス

Butcher, Mr. & Mrs. W. F.,
1950, AG (Gt. B & I)—49 Mi-
yamae-Cho, Kawasaki Shi (on
furlough) 川崎市宮前町 49
(帰国中) ブッチャー

Buttray, Mr. & Mrs. Stanley,
1950, YJ—575 Kamiochiai 2
Chome, Shinjuku Ku, Tokyo
東京都新宿区上落合 2 丁目 575
バットレイ

Byers, Miss Florence M., 1928,
AG—1/1743 Tesaki, Sumiyoshi-
Cho, Higashinada Ku, Kobe
(Tel. Mikage 3803)
神戸市東灘区住吉町手崎 1743 の
1 バイヤース

Byler, Miss Gertrude M., 1927,
MC(IBC)—9 Nakakawarage-
Cho, Hirosaki Shi 弘前市
中瓦ヶ町 9 バイラー

C

Cairns, Miss Bessie (China),
1951, UCC (IBC)—Eiwa Girl's
School, 25 Nishi-Kusabuka-
Machi, Shizuoka Shi (on
furlough 1953-1954) 静岡市
西草深町 25 静岡英和女学院
ケレンズ

Calcote, Rev. & Mrs. Ralph,
1951, SBC—537 Suwanodai,
Tomino, Kokura Shi (Tel.
5-0108) 小倉市富野諏訪台 537
カルコート

Calder, Miss Marguerite, 1949,
ABF—Kanto Gakuin Universi-
ty, Mutsuura, Kanazawa Ku,
Yokohama 横浜市金沢区六浦
関東学院大学 カルダー

Callaway, Rev. & Mrs. T.N.,
1947, SBC—979 Hamamatsu-
bara, Maedashi, Fukuoka Shi,
福岡市馬出浜松原 979
キャラウエイ

Campbell, Miss Vera, 1950,
SBC—298 Yonban-Cho, Jigyo-
Higashi Machi, Fukuoka Shi
福岡市地行東町四番町 298
キャンベル

- Campbell, Mr. & Mrs. Colis Foy**, 1948, IND—29 Oimatsu-Cho, Nishi Ku, Yokohama 横浜市西区老松町 29 キャンベル
- Canfield, Elder Paul C.**, 1950, LDS—35 Zoshigaya 1 Chome, Toshima Ku, Tokyo 東京都豊島区雑司ヶ谷 1 丁目 35 キャンフィールド
- Cannon, Mr. & Mrs. Russell Carroll**, 1948, IND—Ibaraki Christian College, Omika, Kuji Machi, Ibaraki Ken (Tel. Kuji-hama 227) 茨城県久慈町大甕茨城キリスト教大学 キャンオン
- Cannon, Mr. & Mrs. Joseph L.**, 1948, IND—Ishiuchi, Taga Machi, Ibaraki Ken 茨城県多賀町石打 キャンオン
- Carey, Rev. & Mrs. (RN) E. F.**, 1947, UCC (IBC)—Matsumoto Shi (on furlough 1953-1954) 松本市 (帰国中) ケーリー
- Carlson, Mr. & Mrs. C. E.**, 1913, TEAM—60 Harajuku 1 Chome, Shibuya Ku, Tokyo 東京都渋谷区原宿 1 丁目 60 カールソン
- Carlson, Mr. & Mrs. Chester J.**, 1949, TEAM—123 Hagiwara Machi, Masuta Gun, Gifu Ken 岐阜県益田郡萩原町 123 カールソン
- Carlow, Miss Margaret E.**, 1948, AG—11/77 Kita-Shichibancho, Sendai Shi (Tel. 7282) 仙台市北七番町 77 の 11 カロー
- Carow, Rev. Albert**, 1953, MSL—16, Fujimi-Cho 1 Chome, Chioyoda Ku, Tokyo (Tel. 33-8624) 東京都千代田区富士見町 1 丁目 16 カロー
- Carrell, Mr. & Mrs. William Lowell**, 1950, IND—Uenohara Machi, Kitatsuru Gun, Yamana-nashi Ken, (Tel. Uenohara 55) 山梨県北都留郡上ノ原町 カレル
- Carrick, Rev. & Mrs. Malcolm R.**, 1950, PN (IBC)—138 Matsushiro-Cho, Hamamatsu Shi 浜松市松城町 138 カリック
- Carrico, Mr. & Mrs. Willis**, 1950, TEAM—Shimogawara, Kitamimaki Mura, Kitasaku Gun, Nagano Ken 長野県北佐久郡北御牧村下河原 カリコ
- Carroll, Miss Sally**, 1926, MC

- (IBC)—Seiwa Joshi Tanki Daigaku, Okadayama, Nishinomiya Shi 西宮市岡田山 清和女子短期大学 カロル
- Carter, Mr. & Mrs. Ralph, 1950, NTM—6/837 Saiwai Cho, Nara Shi 奈良市幸町 837 カーター**
- Cary, Rev. Frank (P.I.), 1911, 1909, ABCFM(IBC)—59 Kumoi-Cho, Nishinomiya Shi (Tel. Nishinomiya 3121) 西宮市雲井町 59 ケリー**
- Cary, Mr. & Mrs. (M.D.) Otis, 1947, ABCFM Associate (IBC)—Amherst House, Doshisha University, Kyoto (Tel. Kyoto 3-3736) 京都市上京区烏丸今出川上ル西入ル 同志社大学 ケリー**
- Cassidy, Miss Bertha, 1950, AAMS—29 Tatsumi-Dori 3 Cho, Asahigaoka, Sakai Shi Osaka Fu (Tel. 1660) 大阪府堺市旭ヶ丘辰己通 3 丁 29 キャーシディ**
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- 東京都世田谷区玉川瀬田町 1029 コーセン
- Cederholm, Miss M., (RN) China, 1950, SMC—38 Shimagawara, Numazu Shi, Shizuoka Ken 沼津市下河原 38 セデリホルム**
- Chamberlain, Miss Dorothy, 1949, TEAM (on furlough) (帰国中) チエンパレン**
- Chamberlain, Mrs. G. SPG—St. Michael's School, 5 Nakayamate-Dori 3 Chome, Ikuta Ku, Kobe 神戸市生田区中山手通 3 丁目 5 チエンパレン**
- Chamberlain, Miss Phyllis, 1950, TEAM—4492 Inabe Ina-Machi, Kamiina Gun, Nagano Ken 長野県上伊那郡伊那町伊那辺 4492 チエンパレン**
- Chambers, Mr. & Mrs. Robert, P. O. Box 8, Naka Post Office, Nagoya 名古屋市中郵便局私書函 8 号 チェンバーズ**
- Chapman, Rev. & Mrs. E. N., 1916, 1917, PN (IBC)—2542 Yuki-Cho, Tsu Shi 津市結城町 2542 チャップマン**

- Chapman, Rev. & Mrs. Gordon**
K., 1921, PN (IBC) — Nishi 6
Chome, Kita 7 Jo, Sapporo Shi,
Hokkaido (Tel. 3-3770) (on
furlough 1953-1954) 札幌市
北七条西 6 丁目 チャップマン
- Chappell, Miss Constance, 1912,**
UCC (IBC) — Tokyo Woman's
Christian College, 124 Iogi 3
Chome, Suginami Ku, Tokyo
(Tel. 39-5522) 東京都杉並区
井荻 3 丁目 124 東京女子大学
チャペル
- Chappell, Miss Mary, 1912,**
UCC (IBC) — Kodaira Machi,
Kitatama Gun, Tokyo (Tel.
Kodaira 4 and 16) 東京都
北多摩郡小平町 津田塾大学
チャペル
- Charles, Rev. Billie M., 1952,**
ICFG—Bible Agricultural
School, 902 Wakamatsu-Cho,
Chiba Shi (Tel. Yotsukaido 3)
千葉市若松町 902 聖書農学園
チャールス
- Chao, Mr. Charles H., (China),**
1951, RPM—11 Ichinotani 2
Chome, Suma Ku, Kobe (P.O.
Box 589, Kobe) 神戸市須磨区
一ノ谷 2 丁目 11 (神戸私書函
- 589) 道中輝
- Cheney, Miss Alice, 1915, MC**
(IBC)—69 Shoto-Cho, Shibuya
Ku, Tokyo (Tel. 46-1909)
東京都渋谷区松濤町 69 チニー
- Chesnut, Rev. Arthur B., 1948,**
AG—26 Momozono-Cho, Naka-
no Ku, Tokyo (Tel. home 38-
0219, office 38-1822) 東京都
中野区桃園町 26 チェスナット
- Ching, Elder Lester 1950—**
LDS — Minami-Yokka-Machi,
Sanjo Shi, Niigata Ken 新潟県
三条市南四日町 チン
- Christensen, Elder Max. 1950,**
—LDS 138 Minami-Kaji-Machi,
Sendai Shi 仙台市南鍛冶町 138
クリステンセン
- Christian, Miss Adelaide, 1951,**
SDA—1966 Kamikawai Machi,
Hodogaya Ku, Yokohama
横浜市保土谷区上川井町 1966
クリスチャン
- Christian, Miss Gwen, 1951,**
CA—Box 982 Central Post
Office, Tokyo 東京中央郵便局
私書函 982 号 クリスチャン
- Christmas, Mrs. Doris, 1949,**
TEAM—166 Tera-Machi 2

- Chome, Takada Shi, Niigata
Ken 新潟県高田市寺町 2 丁目
166 クリスマス
- Christopher**, Rev. and Mrs.
R. C., 1950, SPG—P.O. Box 6,
Takamatsu 高松市高松郵便局
私書函 6 号 クリストファー
- Chrysler**, Mr. & Mrs. Arthur,
(1951), FEGC—c/o Tsuya Ma-
ruiwa, 825 Kyodo Machi, Seta-
gaya Ku, Tokyo 東京都
世田谷区経堂町 825 丸岩方
クライスラー
- Clapp**, Miss Frances B., 1918.
ABC FM (IBC)—Doshisha Joshi
Daigaku, Nishi Iru, Imadegawa
Agaru, Karasumaru, Kamikyo
Ku, Kyoto (Tel. (Nishijin) 4-
0147) 京都市上京区烏丸今出川
上ル西入ル 同志社女子大学
クラブ
- Clark**, Dr. & Mrs. C. F., 1953,
SBC—350 Nishi-Okubu 2 Cho-
me, Shinjuku Ku, Tokyo (Tel.
35-3562) 東京都新宿区西大久保
2丁目 350 クラーク
- Clark**, Rev. (Ph. D.) & Mrs. E.
M. (S. America), 1920, PN
(IBC)—2/1103 Koyama 8 Cho-
me, Shinagawa Ku, Tokyo
(Tel. 08-0869) 東京都品川区
小山 8 丁目 1103 の 2 クラーク
- Clark**, Elder Jeremiah H., 1950
14 Kita-Machi, Muroran Shi,
Hokkaido 室蘭市北町 14
クラーク
- Clark**, Mr. and Mrs. Kenneth
W., 1950, Hi-Ba—761 Komaba-
Cho, Meguro Ku, Tokyo (Tel.
46-0521) 東京都目黒区駒場町
761 クラーク
- Clark**, Mr. Martin B., OCM—31
Nakamiya-Cho 6 Chome, Asa-
hi Ku, Osaka 大阪市旭区
中宮町 6 丁目 31 クラーク
- Clark**, Miss Thelma, 1950, TEA
M—265 Sengoku-Machi 1
Chome, Toyama Shi 富山市
千石町 1 丁目 265 クラーク
- Clark**, Rev. and Mrs. Winston
T., 1950, SDA—11 Nakajima-
Dori 3 Chome, Fukiai Ku,
Kobe 神戸市葺合区中島通
3 丁目 11 クラーク
- Clarke**, Rev. & Mrs. Coleman
D., 1947, SBC—2/50 Minamida
Machi, Jodoji, Sakyo Ku, Kyoto
(Tel. 7-2257) 京都市左京区

- 浄土寺南田町 50 の2 クラーク
- Clarke, Miss Eunice G.**, 1950,
JEB—504 Kaibara Cho, Hika-
mi Gun, Hyogo Ken 兵庫県
氷上郡柏原町 504 クラーク
- Clarke, Rev. & Mrs. R.**, 1951,
SPG—St. Michael's School, 5
Nakayamate-Dori 3 Chome,
Ikuta Ku, Kobe 神戸市生田区
中山手通3丁目5 クラーク
- Classen, Miss Irene, ASCM—1,**
Hoshoji-Cho, Okazaki, Sakyo
Ku, Kyoto 京都市左京区岡崎
法勝寺町 1 クラセン
- Classen, Miss Martha,** 1951,
FEGC—3803 Matsuba-Cho,
Matsuyama Machi, Hiki Gun,
Saitama Ken 埼玉県比企郡
松山町松葉町 3803 クラセン
- Clausen, Miss Irene,** 1950, ASCM
—Nishidori, Hagiwara-Machi,
Yatsushiro Shi, Kumamoto Ken
熊本市八代市萩原町西通り
クローセン
- Clement, Mr. & Mrs. John J.,**
1933, AG—1/430 Komagome 3
Chome, Toshima Ku, Tokyo
(Tel. 94-515) 東京都豊島区
駒込3丁目430の1 クレメント
- Clench, Miss Marguerite,** 1923,
Honorary (late MSCC)—5083
Takasho-Machi, Ueda Shi, Na-
gano Ken 長野県上田市鷹匠町
5083 クレンチ
- Clifford, Elder Alfred F.** 1950,
—29 Ichizaki, Hirao, Fuku-
oka Shi 福岡市平尾市崎 29
クリフオード
- Clugston, Rev. & Mrs. Donald,**
A. (China), 1949, UCC (IBC)
—841 Kawabata-Cho 4 Chome,
Asahisgawa Shi, Hokkaido
旭川市川端町4丁目 841
クラグストーン
- Cobb, Rev. & Mrs. John B.,**
1918, MC(IBC)—8 Kitanagasa-
Dori 4 Chome, Ikuta Ku, Kobe
(Tel. 2-2961) 神戸市生田区
北長狭通り4丁目8 カーブ
- Cogswell, Rev. & Mrs. James**
A., 1949, PS—439 Nakabu
Marugame Shi, Kagawa Ken
(Tel. Marugame 455) 香川県
丸亀市中府 439 カグスウェル
- Colberg, Miss Lois,** 1950, ALM
—628 Ujina-Machi 7 Chome,
Hiroshima Shi 広島市宇品町
7丁目 628 コールバーグ

- Cole, Rev. & Mrs. Frank, 1952,**
CBFMS—5 Surugadai 1 Chome,
Kanda, Chiyoda Ku, Tokyo
東京都千代田区神田駿河台1丁目
5 コール
- Cole, Mr. & Mrs. Harold W.,**
1937, IND—31 Nakamiya-Cho
6 Chome, Asahi Ku, Osaka
(Tel. Joto 5493) 大阪府旭区
中宮町6丁目31 コール
- Coleman, Rve. R. H., 1951, PEC**
—4024 Honcho, Tokuyama Shi,
Yamaguchi Ken 徳山市本町
4024 コールマン
- Collins, Rev. & Mrs. Jacob F.,**
1950, OBSC—23 Nishi-Machi,
Azabu, Minato Ku, Tokyo
(Tel. 45-2738) 東京都港区麻布
西町23 コリンズ
- Collins, Rev. & Mrs. Tim, ASCM**
—P.O. Box 8 Beppu Shi
別府市私書函8号 コリンズ
- Colston, Miss Augusta B., 1951,**
FEGC—30 Ochiai, Kurume
Mura, Kitatama Gun, Tokyo
(Tel. Kurume 22) 東京都
北多摩郡久留米村落合 30
コルストン
- Combs, Miss Marion, 1950,**
- SCBM—274 Yamato-Machi,
Kitagata, Okayama Shi
岡山市北方大和町274 コムス
- Connell, Miss Juanita, 1952,**
PS—3 Kumochi-Cho 1 Chome,
Fukiai Ku, Kobe (Tel. Fukiai
2591) 神戸市葺合区熊内町
1丁目3 コンネル
- Connely, Dr. & Mrs. Frank H.,**
1952, SBC—35/1177 Yoyogi
Uehara, Shibuya Ku, Tokyo
(Tel. 46-2347) 東京都渋谷区
代代木上原1177の35 コナリイ
- Cook, Miss Dulcie, 1930, UCC**
(IBC)—22 Sakuragi-Kunshoji,
Tera-Machi 3 Chome, Kana-
zawa Shi (Tel. 3-0163) (on
furlough 1953-1954) 金沢市
寺町3丁目桜木九の小路22
クック
- Cook, Mr. Roderick, 1951, NTM**
—Minami Odori 5 Chome, Ha-
boro Machi, Tomamae Gun,
Hokkaido 北海道苫前郡羽幌町
南大通5丁目 クック
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CJPM—445 Hyakken-Machi,
Maebashi Shi, Gumma Ken
(Tel. Maebashi 5742) 前橋市
百軒町 445 クック
(Tel. 2-0537) 福岡市西新町
西南学院 コーブランド
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Cho, Otaru Shi, Hokkaido
小樽市花園町西 2 丁目 27
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1929, MC (IBC)—49 Kami-
nagarekawa Cho, Hiroshima
Shi 広島市上流川町 49 広島
女学院 クーパー
- Copeland, Mr. Joseph M., PTL**
—298 Koenji, 3 Chome, Sugi-
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杉並区高円寺 3 丁目 298
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ASCM—466-469 Nishihama,
Ogi, Honjyo-Cho, Higashinada
Ku, Kobe 神戸市東灘区本庄町
青木西浜 466-469 コリエル
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名古屋市中区伊勢山町 153
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福島県若松市 石山学園
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 PEC—28 Kami Wakakusa Cho,
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 1923, ABCFM (IBC) — Kobe
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 2264) 西宮市岡田山 神戸
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 PS—137 Gekko-Cho, Meguro
 Ku, Tokyo (Tel. 08-2565)
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 1949, MC(IBC)—42 Nishi-Yo-
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 福岡市西養巴町 42 クロスクレイ
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 Uyama, Sumoto Shi, Hyogo Ken
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- Cuddeback, Miss Margaret,**
 1931, ABF—on furlough
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 1951 SBC—Hoshiguma, Ta-
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 Fukuoka Ken (Tel. 2-0537)
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 Sendai Shi 仙台市光禅寺通 61
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 Robert, 1953, ALM—142 Den-

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Tokyo (Tel. 02-2268) 東京都
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—16 Wakabacho, Shinjuku Ku,
Tokyo (Tel. 35-2422) 東京都
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Currell, Miss Susan, 1921, PS
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Kochi Shi (on furlough)

高知市本宮町四月田116

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Currie, Mr. & Mrs. James B.,
1949, IND—9312 Fuchu Machi,
Kitatama Gun, Tokyo 東京都
北多摩郡府中町9312 カリー

Curry, Miss Olive, 1923, MC
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lege, 12 Higashi-yamate-Cho,
Nagasaki Shi (Tel. 1416)

長崎市東山手町12

活水短期大学 カリー

Curtin, Miss Esther W. (R.N.)
1949, IND—1409 Magome Ma-
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Tokyo (Tel. 06-2328) 東京都
大田区馬込町1丁目1409

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1950, ABCFM(IBC)—754 Asa-
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新潟市旭町1丁目754

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Dale, Mr. & Mrs. Daniel T.,
1952, TEAM—615 Karuizawa,
Nagano Ken 長野県軽井沢615

デール

Dale, Rev. and Mrs. Kenneth J.
1951, ALM—277 Midoribashi-
Dori 2 Chome, Higashi Ku,
Ube Shi, Yamaguchi Ken

山口県宇部市東区緑橋通り2丁目
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Dales, Miss Laura, 1949, TEAM
—1633 Uzuhashi, Matsumoto
Shi, Nagano Ken 長野県
松本市埋橋1633

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IND—Obirin Gakuen, Tadao
Mura, Minamitama Gun, Tokyo
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1948, MSL — 71 Miyamura
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Gakuin, 5 Showa-Cho Naka
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Suma Ku, Kobe 神戸市須磨区
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Jimbo-Cho 2 Chome, Kanda,
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7311) 東京都千代田区神田
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AG (Gt. B&I)—1/54 Watarida
Shin-Cho, Kawasaki Shi, Kana-
gawa Ken 川崎市渡田新町 54
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NCM-Tokugawayama, Chigusa
Ku, Nagoya 名古屋千種区
徳川山 デイヴィス
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Shiga Ken 滋賀県神崎郡五箇

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ドーナ
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東京都渋谷区鉢山町 12 ダウンズ
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1948, IND—Ishiuchi, Taga Ma-
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多賀町石打 ドイル
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1932, SBC—110 Shimouma-Cho,
1 Chome, Setagaya Ku, Tokyo
(Tel. 42-0608) 東京都世田谷区
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—2325 Kami Meguro 5 Chome,
Meguro Ku, Tokyo 東京都
目黒区上目黒 5 丁目 2325
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Gun, Osaka Fu (Tel. Osaka-
Nagano 118) 大阪府南河内郡
長野町 565 ドリスキル
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Dori 4 Chome, Ikuta Ku, Kobe
(Tel. 2-3539) 神戸市生田区
中山手通 4 丁目 35 ドライバー
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Shimane Ken (on furlough)
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Mrs. Richard, 1949, PN(IBC)—
27 Zaimokuza, Kamakura Shi
鎌倉市材木座 27 ドラモンド
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JEB—2/437 Kami-Hom Machi
7 Chome, Naka Maizuru, Mai-
zuru Shi 舞鶴市中舞鶴上本町
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1951, MC (IBC)—c/o Chuo
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Ueda Takakurayama, Hino
Machi, Minamitama Gun,
Tokyo 東京都南多摩郡日野町
高倉山上田 540 中央農村伝道
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Shinjuku Ku, Tokyo 東京都
新宿区柏木 3 丁目 391 ダブリー
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Suginami Ku, Tokyo (Tel. 39-

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124 東京女子大学 ダバロー

Dyer, Miss Lois (Malay, N. Z.,
Aus), 1950, WT—Yamate-Dori
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Tarumi Ku, Kobe 神戸市
垂水区東垂水町山手通 1 丁目
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女子短期大学 イーズ

Eagle, Mr. & Mrs. Charles,
1950, TEAM—1733 Fukasawa-
Machi 4 Chome, Setagaya Ku,
Tokyo (Tel. 42-3898) 東京都
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CN—229 Tamagawa-Oyama-
Cho, Setagaya Ku, Tokyo (Tel.
42-2920) 東京都世田谷区玉川
尾山町 229 エケル

Eddy, Rev. & Mrs. William D.,
1951, PEC—c/o St. Paul's U-
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Toshima Ku, Tokyo 東京都
豊島区池袋 3 丁目 立教大学
エデイー

Edgerton, Miss Daisy, 1949,
UCMS(IBC)—353 Nakazato-
Cho, Kita Ku, Tokyo 東京都
北区中里町 353 エドジャートン

Edlund, Miss Ruth M. (China)
1949, EMCA—1068, Matsuba-
ra-Machi 3 Chome, Setagaya
Ku, Tokyo. (Tel. 32-1411)
東京都世田谷区松原町 3 丁目
1068 エドランド

Egolf, Rev. and Mrs. Ralph,
1948, MSL—23 Asahi-dai, Ne-
gishi, Isoko Ku, Yokohama
(Tel. 2-7344) 横浜市磯子区
根岸朝日台 23 イゴルフ

Eikamp, Mr. & Mrs. Arthur R.,
1949, CG—99 Tamagawa-Oku-
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Ku, Tokyo 東京都世田谷区
玉川奥沢町 3 丁目 99
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NLM—5/27 Chimori-Machi 1
Chome, Suma Ku, Kobe (Tel.
Suma 207) 神戸市須磨区千守町
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エライアソン
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エリス
- Ellis**, Rev. Andrew B., 1951, ULCA—351 Oye-Machi-Moto, Kumamoto Shi (Tel. 566) 熊本市大江町本 九州学院 エリス
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エルストン
- Emanuel**, Rev. & Mrs. B. P., 1950, SBC—252 Miyawaki-Cho, Takamatsu Shi 高松市宮脇町 252 イマニユエル

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MC (IBC)—143 Kajiya Machi,
Kagoshima Shi 鹿児島市
加治屋町 143 エンドウ
- Engbretsen**, Rev. & Mrs.
Ernst, 1953, NMS,—1 Tera-
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(Tel. Mikage 2878) 神戸市
灘区高羽寺口 1
エンゲブレッセン
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1952, NEOM—86 Kitamachi,
Nakamura Machi, Fukushima
Ken 福島県中村町北町 86
エンゲブレッセン
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A. 1950, EMCA—382 Sakawa
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Kanagawa Ken 神奈川県足柄
下郡酒匂町 382. エンゲマン
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SMC—568 Minami Hongo Cho,
Numazu Shi, Shizuoka Ken
沼津市南本郷町 568
エングヴェル
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MSL—Seibo Gakuen Shogakko,
113 Mae Kochi, Komaba,
Urawa Shi, Saitama Ken
埼玉県浦和市駒場前耕地 113
聖望学園小学校 エップ
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LBA—40 Ueno-Sakuragi-Cho,
Taito Ku, Tokyo 東京都台東区
上野桜木町 40 エリックソン
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Aichi Ken 愛知県豊川市
大崎町下金木町 エリクソン
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1953, ALM—142 Denenchofu 4
Chome, Ota Ku, Tokyo (Tel.
02-2268) 東京都太田区田園調布
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42の1 (帰国中) エリクソン
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ALM—139 Higashi-Tamgawa-
Cho, Setagaya Ku, Tokyo (on
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Ershammar, Rev. & Mrs. J. S.,
(China), 1950, SMC—1495
Futasegawa, Numazu Shi, Shi-
zuoka Ken 沼津市二瀬川 1495
エルシャマー

Estell, William Henry, Jr., 1952,
RCA (IBC)—Meiji Gakuin, 42
Imazato Cho, Shiba Shirogane,
Minato Ku, Tokyo 東京都港区
芝白金今里町 42 明治学院
エステル

Ettling, Rev. and Mrs. Adalbert,
1953, LM—1933 Nakanojima,
Kawasaki Shi 川崎市 中野島
1933 エッツリング

Euler, Mr. & Mrs. Frank, 1951,
TEAM—183 Atago-mae, Kita-
Chigusa Cho, Chigusa Ku,
Nagoya 名古屋市中千種区
北千種町愛宕前 183 ユーラ

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Fadel, Mr. & Mrs. 1951, TEAM
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長野県軽井沢 1413 フェイデル

Fairfield, Mr. & Mrs. John F.,
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—12 Hachiyama Cho, Shibuya

Ku, Tokyo (Tel. 46-2777)

東京都渋谷区鉢山町 12

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Falck, Miss Elizabeth H., 1951,
PEC—c/o St. Paul's University,
Ikebukuro 3 Chome, Toshima
Ku, Tokyo 東京都豊島区池袋
3丁目 立教大学 ファルク

Fanger, Mr. & Mrs. Clifford V.,
1949, NTM—31, 2 Tachi Machi,
Mizusawa Machi, Iwate Ken
岩手県水沢町立町 ファンガー

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Shimotsuga Gun, Tochigi Ken
栃木県下津賀郡壬生町横町
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Farnham, Miss Grace, 1925, IND
—Mabashi Mission, Church of
Christ, 500 Mabashi 4 Chome,
Suginami Ku, Tokyo 東京都
杉並区馬橋 4丁目 500

ファナーム

Fast, Miss Alice, 1950, MCC—7
Kasugade-Cho, Naka 6 Chome,
Konohana Ku, Osaka (Tel. 46-
0234) 大阪市此花区春日出町
中 6丁目 7 ファースト

Feely, Miss Gertrude (Ed. D.),

- (Philippines), 1931, MC (IBC)
—Christian Youth Center, Mi-
kage-Cho, Higashi-Nada Ku,
Kobe 神戸市東灘区御影町
クリスチャン・ユース・センター
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Taira Shi, Fukushima Ken
平市古鍛冶町 91 フェンソム
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LDS—30 Kakyoin-Dori, Sendai
Shi 仙台市花京院通 30
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- Ferguson**, Miss Ruth, ASCM—
180 Shiroyama-Cho, Saseho Shi
佐世保市城山町 180
ファerguson
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JEM—Kujiranami-Machi, Ka-
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新潟県柏崎市鯨波町
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大学 フィンチ
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神崎郡五箇荘局区内
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Suma 207) 神戸市須磨区
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TEAM—2428 Karuizawa, Na-
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1951, PN (IBC) — Tokyo Wo-
man's Christian College, 124 Iogi
3 Chome, Suginami Ku, Tokyo
(Tel. 39-2255) 東京都杉並区
井荻3丁目124 東京女子大学
ファイバウアー
- Fisch**, Mr. & Mrs. Ed., 1951,
TEAM—346 Eifuku Cho, Sugi-
nami Ku, Tokyo (Tel. 32-1513)
東京都杉並区永福町 346
フィッチ
- Fisher**, Mr. and Mrs. H. E.,
1951, OMS—Higashi Shamani,
Shamani Gun, Hokkaido 北海道
様似郡東様似 フィッシャー

- Fitch**, Rev. Lloyd L., 1950, OMS
—391 Kashiwagi 3 Chome,
Shinjuku Ku, Tokyo (Tel. 37-
3664) 東京都新宿区柏木 3丁目
391 フイッチ
- Flaherty**, Mr. and Mrs. Theo-
dore E., 1949, RCA (IBC)—
Interboard House, 4/12 Shiba-
Koen, Minato Ku, Tokyo
東京都港区芝公園12の4 イン
ターボード・ハウス フラエティ
- Fleenor**, Mr. & Mr. Julius,
MCM — 1146 Shimo-Ochiai 3
Chome, Shinjuku Ku, Tokyo
東京都新宿区下落合3丁目1146
フリノール
- Fleischman**, Miss Lorraine,
1952, CBFMS—Kanagi Machi,
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青森県北津軽郡金木町
フラシユマン
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1952, ABCFM (IBC)—Doshisha
Kori High School, Neyagawa
Shi, Osaka Fu 大阪府寝屋川市
同志社香里高等学校
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MSCC—YWCA, Surugadai, Chi-
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千代田区駿河台 キリスト教
女子青年会館 フレッチャー
- Flowers**, Miss Maurine, 1952,
OMF—2531 Karuizawa, Naga-
no Ken 長野県軽井沢 2531
フラワーズ
- Floyd**, Mrs. Ruth, 1949, AG—
P. O. Box 113, Kyoto 京都郵
便局私書函113号 フロイド
- Foerstel**, Miss Marie, 1927,
MSCC—229 Nishi-Nagano-Ma-
chi, Nagano Shi (Tel. Nagano,
Kurozawa 2961) 長野市
西長野町 229 フォーステル
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LDS—14-2 Hiroo Cho, Azabu,
Minato Ku, Tokyo 東京都
港区麻布広尾町14の2
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1952, SBC—2/50 Minamida
Machi, Jodoji, Sakyo Ku, Kyoto
京都市左京区浄土寺南田町50の
2 フォントノート
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1951, PN (IBC)—c/o Sekiba
Sadamu, 1466 Yoyogi-Tomiga-
ya, Shibuya Ku, Tokyo 東京都

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関場定方 フォーマン
- Forester, Rev. & Mrs. Thomas,** 1953, CPC—766, 4 Chome, Nishi-osaki, Shinagawa Ku, Tokyo (Tel. 49-7347) 東京都品川区西大崎 4 丁目 766
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プール学院 フォッス
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フォスター
- Foster, Miss Mavorn ASCM—** 2227 Shimoarata-Cho, Kago-shima Shi 鹿児島市下荒田町 2227
フォスター
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フェウラ
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茨城キリスト教大学 フォックス
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茨城キリスト教大学 フォックス
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堀ノ内 1 丁目 273 (帰国中)
フォックスウエル
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Sam H., 1929, PN(IBC)—Tokyo
Union Theological Seminary,
707 Mure, Mitaka Shi, Tokyo
(Tel. Musashino 2594) also Ryo-
goku, Tomisato, Mura, Imba
Gun, Chiba Ken 東京都三鷹市
牟礼 707 東京神学大学 千葉県
印旛郡富里村両国 フランクリン
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no Ken 長野県軽井沢 2531
フレッドランド
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BA (Will arrive in April or
May) フレンチ
- Frens**, Mr. & Mrs. James, 1950,
TEAM—38 Ando 1 Chome,
Shizuoka Shi 静岡市安東 1 丁目
38 フレンス
- Fridell**, Rev. & Mrs. Wilbur,
1948, ABF—550 Totsuka-Ma-
chi 1 Chome, Shinjuku Ku,
Tokyo (Tel. 33-3687) 東京都
新宿区戸塚町 1 丁目 550
(帰国中) フリデル
- Friesen**, Miss Susan ASCM—
c/o Baba, 3 Kumi, Wakakusa-
Cho, Beppu Shi 別府市若草町
3 組 馬場方 フリーゼン
- Friesen**, Miss Leonore, 1951,
GCM—12 Yamamoto-Dori 4
Chome, Ikuta Ku, Kobe
神戸市生田区山本通 4 丁目 12
フリーゼン
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FEGC—111 Hakuraku, Kana-
gawa Ku, Yokohama (Tel. 4-
5217) 横浜市神奈川区白楽 111
フリーゼン
- Friesen**, Rev. & Mrs. Harry,
1951, MBC—59 Sompachi Cho,
4 Jo Dori, Ishibashi Shoen,
Ikeda Shi, Osaka Fu (Tel.
Ikeda 210) 大阪府池田市石橋
荘園四条通尊鉢町 59

フリーゼン

Fromble, Miss Bertha C., 1949,
ULCA—3 Kasumi Cho, Nishi-
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4991) 西宮市霞町 3

フロンブル

Fromm, Rev. Elwood, 1950, MSL
—16 Fujimi Cho 1 Chome,
Chiyoda Ku, Tokyo (Tel. 33-
8624) 東京都千代田区富士見町
1 丁目 16

フロム

Fugleberg, Miss Gudrun, ASCM
—YWCA, Surugadai, Kanda,
Chiyoda Ku, Tokyo 東京都
千代田区神田駿河台 東京YWCA

フーグルベルグ

Fuller, Rev. & Mrs. Dwight,
1951, EFCA—5 Tojiin-Nishi-
Machi, Kamikyo Ku, Kyoto
(Tel. Nishijin 4033) 京都市
上京区等持院西町 5

フーラー

Fulton, Mr. & Mrs. Don, 1950,
WEC—Gokasho P. O., Kanzaki
Gun, Shiga Ken 滋賀県神崎郡
五箇荘局区内

フルトン

Fultz, Mrs. Exi, Christian Radio
Mission, 67 Yokoya, Uozaki-
Cho, Higashinada Ku, Kobe
神戸市東灘区魚崎町横屋 67

フルツ

Fultz, Miss Catherine, 1951,
PS—33 Chikara-Machi 4 Cho-
me, Higashi Ku, Nagoya (Tel.
Higashi 4-6421) 名古屋市東区
主税町 4 丁目 33

フルツ

Funk, Miss Elsie, 1949, BGCA
—c/o Yachiyo Ryokan, Gobo
Machi, Hidaka Gun, Wakaya-
ma Ken 和歌山県日高郡御坊町
八千代旅館内

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NEOM—2 Nantobara, Harano-
Machi, Soma Gun, Fukushima
Ken 福島県相馬郡原ノ町

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Gaede, Rev. & Mrs. Harold,
1951, MBC—59 Sompachi-Cho,
4-Jo-Dori, Ishibashi Soen, Ikeda
Shi, Osaka Fu (Tel. Ikeda
210) 大阪府池田市石橋荘園
四条通尊鉢町 59

ゲード

Galaska, Mr. & Mrs. Chester,
1951, ABF—Monzen, Shiogama
Shi, Miyagi Ken 宮城県
塩釜市門前 69

ガラスカ

Gamblin, Mr. & Mrs. Arthur
E., MC (IBC)—c/o Mr. John

- Cobb, 8 Kitanagasa-Dori 4
Chome, Ikuta Ku, Kobe
神戸市生田区北長狹通4丁目8
ガムブリン
- Gamlem**, Miss Anna, 1951, NLM
(furlough 1954) 117 Soto-Naka-
hara-Cho, Matsue Shi, Shimane
Ken (on furlough) 島根県
松江^{ソト}市外中原町 117 ガムレム
- Gardiner**, Miss Ernestine W.,
1947, PEC—c/o St. Luke's
Hospital, 19 Akashi-Cho, Chuo
Ku, Tokyo 東京都中央区明石
町 19 聖路加国際病院 ガァデナ
- Gardner**, Miss Emma Eve,
1921, PS—65 Saiwai-Cho, Taka-
matsu Shi (Tel. 3791) 高松市
幸町 65 ガードナ
- Garrison**, Rev. & Mrs. Elton
P., 1950, EUB (IBC)—45 Dai-
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Shi, Osaka Fu 大阪府吹田市
千里山大学前 45 ガリソン
- Garrott**, Dr. & Mrs. W. M., 1934,
SBC—Hoshiguma, Taguma
Mura, Sawara Gun, Fukuoka
Ken (Tel. 2-0537) 福岡県
早良郡田隈村干隈 ギヤロット
- Gartrell**, Miss Jean P., 1948,
JCVE—133 Nishiyama-Cho,
Ashiya Shi, Hyogo Ken (on
furlough) 芦屋市西山町 133
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Robert H., 1928, E & R (IBC)
—International Christian Uni-
versity, 1500 Osawa, Mitaka Shi,
Tokyo 東京都三鷹市大沢 1500
国際キリスト教大学 ゲルハート
- Germany**, Rev. & Mrs. Charles
H., 1947, MC (IBC)—506 Ka-
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hima Ken (Tel. Kamojima
153) 徳島県麻植郡鴨島町 506
ジャーマニー
- Gerry**, Mr. Bob., 1951, WEC—
3 Horinouchi 1 Chome, Sugi-
nami Ku, Tokyo 東京都杉並区
堀ノ内 1 丁目 3 ゲリー
- Gilbertson**, Rev. & Mrs. Gaylen
H., 1953, ELC—21 Maruyama
Cho, Bunkyo Ku, Tokyo
東京都文京区丸山町 21
ギルベルトソン
- Gill**, Miss Ernestine, (RN)
(Korea), 1947, SDA—171 Ama-
numa 1 Chome, Suginami Ku,
Tokyo (Tel. 39-0051. 39-4906)

- (on furlough) 東京都杉並区
天沼1丁目171 (帰国中) ギル
- Giles**, Miss Sara Rebecca, 1948,
MC(IBC)—Iai Koto Gakko, 64
Suginami Cho, Hakodate Shi,
Hokkaido (Tel. home 5277
school 1118) 函館市杉並町64
遺愛高等学校 ジャイルス
- Gillett**, Rev. (Ed. D.) & Mrs.
C. S., (Marshall & Caroline
Islands), 1921, ABCFM (IBC)
—65 Okaido 3 Chome, Matsu-
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大街道3丁目65 デレット
- Gilkey**, William Edward, (Chi-
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yama, Oishi, Nada Ku, Kobe
神戸市灘区大石長峰山
カナデヤン・アカデミー
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IND Karuizawa, Nagano Ken
長野県軽井沢 ギラム
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FEGC—30 Ochiai, Kurume
Mura, Kitatama Gun, Tokyo
(Tel. Kurume 22) 東京都
北多摩郡久留米村落合 30
- ギムビー
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MC (IBC) — 143 Kajiya-Cho,
Kagoshima Shi 鹿児島市
加治屋町143 ギヴンス
- Gizzi**, Rev. and Mrs. Vincent,
1951, SCBM—P.O. Box 761,
Kobe 神戸市三宮郵便局
私書函761号 ギジー
- Glass**, Miss Eva M., 1951, CMF
—Minato-Cho, Mori Machi,
Kayabe Gun, Hokkaido
北海道茅部郡森町港町 グラス
- Glass**, Miss Lois, 1950, SBC—
298 Yonban-Cho, Jigyo-Higashi-
Machi, Fukuoka Shi 福岡市
地行東町四番町298 グラス
- Glock**, Rev. and Mrs. Delmar,
1951, MSL—15 Nakano-Cho,
Ushigome, Shinjuku Ku, Tokyo
(Tel. 33-8624) 東京都新宿区
牛込仲之町15 グロック
- Godoy**, Rev. and Mrs. Rolf,
(China) 1950, LFC—2284 Fuji-
kata, Tsu Shi 津市藤方2284
ゴッドイ
- Goehring**, Mrs. Janice 1952, Ind.
Bap.—29 Iigurakata-Machi, A-
zabu, Minato Ku, Tokyo

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ゲーリング
- Goercke, Mr. Paul.**, 1949,—
111 Hakuraku, Kanagawa Ku,
Yokohama (Tel. 4-5217) (on
furlough) 横浜市神奈川区白楽
111 (帰国中) ゴーキ
- Goercke, Mr. Paul F.** 1949,
FEGC, YFC—5 Iida-Machi 2
Chome, Chiyoda Ku, Tokyo
(Tel. 33-3015) 東京都千代田区
飯田町 2 丁目 5 ゴーキ
- Goertzen, Miss Delna**, 1951,
TEAM—1346 Otsu, Yokosuka
Shi (Tel. 1623) 横須賀市大津
1346 ゴォーツェン
- Goldsmith, Miss Mabel O.**,
1928, CMS—10 Shojima Kuzu-
bei-Cho, Kurume Shi 久留米市
荘島葛堀町 10 ゴールドスミス
- Good, Dr. & Mrs. Harold**, 1949,
TEAM (on furlough) (帰国中)
グッド
- Gooden, Rev. and Mrs. Joe R.**,
1950, Ind. Bap.—5914 Minami
Cho 2 Chome, Nerima Ku,
Tokyo 東京都練馬区南町
2 丁目 5914 グーデン
- Goodman, Mr. Herbert** (Eng-
land), 1951, WT—1 Toyooka
Cho, Shiba Mita, Minato Ku,
Tokyo 東京都港区芝三田
豊岡町 1 グッドマン
- Gosden, Rev. and Mrs. Eric
W.**, 1933, JEB—45, Asahi, 1
Chome, Toyooka Shi, Hyogo
Ken 兵庫県豊岡市旭 1 丁目 45
ゴスデン
- Goss, Mr. & Mrs. Donn**, 1949,
TEAM—420 Sakura-Machi,
Matsumoto Shi, Nagano Ken
長野県松本市桜町 420 ゴス
- Goto, Mr. John**, 1951, NTM—
31-2 Tachi-Mchi, Mizusawa
Machi, Iwate Ken 岩手県
水沢町立町 ゴトウ
- Graham, Mr. & Mrs. Lloyd B.**,
1951, UCC(IBC)—12 Gazenbo-
Cho, Azabu, Minato Ku, Tokyo
(Tel. 48-3516) 東京都港区麻布
我善坊町 12 グラム
- Graham, Mr. Robert V.**, 1952,
PEC—2123 Kamitakaido 5
Chome, Suginami Ku, Tokyo
東京都杉並区上高井戸 5 丁目
2123 グラム
- Graham, Miss M. Eileen**, 1953,
UCC(IBC)—2 Higashi-Toriiza-

- ka, Azabu, Minato Ku, Tokyo
(Tel. 48-3325) 東京都港区麻布
東鳥居坂 2 グラム
- Graham**, Miss Sophie, 1951,
FEGC—111 Hakuraku, Kana-
gawa Ku, Yokohama 横浜市
神奈川区白楽 111 グラム
- Grant**, Rev. & Mrs. W.C., 1950,
SBC—11/98 Tsutsumi-Dori,
Sendai Shi 仙台市堤通 98 の11
グラント
- Grant**, Mr. & Mrs. Robert
Harvey, 1947, ABCFM (IBC)—
1/13, Asukai-Cho, Tanaka,
Sakyo Ku, Kyoto (Tel. Yoshi-
da 707) 京都市左京区田中
飛鳥井町 13 の1 グラント
- Grasmo**, Mr. & Mrs. Erik, 1950,
NLM—121 Sotonakahara-Cho,
Matsue Shi, Shimane Ken
島根県松江^{ソト}市外中原町 121
グラスモー
- Graves**, Miss Alma, 1936, SBC
—Seinan Gakuin, Nishijin-
Machi, Fukuoka Shi (Tel.
2-0537) 福岡市西新町 西南学院
グレーブス
- Green**, Mr. & Mrs. David, 1952,
WT—68/285 Shingoryoguchi-
Cho, Nishiiru, Kuramaguchi-
Dori, Kamikyo Ku, Kyoto
京都市上京区鞍馬口通西入
新御霊口町 285 の68 グリーン
- Greenbank**, Miss Katherine,
1920, UCC(IBC)—5090 Moto-
joya-Machi, Kofu Shi (Tel.
5451) 甲府市元城屋町 5090
グリーンバンク
- Gregory**, Rev. & Mrs. Paul R.,
(China), 1948, E & R (IBC)
—102 Kawarakuji, Morioka
Shi 盛岡市川原小路 102
グレゴリー
- Gregory**, Miss Mary L., (Korea),
1950, WT—153 Iseyama-Cho,
Naka Ku, Nagoya 名古屋市
中区伊勢山町 153 グレゴリー
- Gregory**, Miss Gladys, (Korea),
1950, WT—153 Iseyama Cho,
Naka Ku, Nagoya 名古屋市
中区伊勢山町 153 グレゴリー
- Greyell**, Mr. Arthur H., ASCM
—Ushibuka Machi, Amakusa,
Kumamoto Ken' 熊本県天草牛
深町 グレイル
- Grier**, Rev. & Mrs. (RN) Louis,
1948, PN (IBC)—Komatsubara
Cho 9 Chome, Wakayama Shi

- (Tel. Wakayama 630) (on furlough 1953-1954) 和歌山市小松原町 9 丁目 グリアー
- Groh, Mr. Raymond Philip Jr.**, 1952, E & R (IBC)—61 Kozenji-Dori, Sendai Shi 仙台市光禅寺通 61 グロー
- Gronlund, Mrs. Mildred E.**, JSCM—Higashi-shinkoji, Noboka Shi, Miyazaki Ken 宮崎県延岡市東新小路 グロンランド
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- Grosjean, Miss, (Kerea)**, 1948, SPG—344 Kamoe Cho, Hamamatsu Shi 浜松市鴨江町 344 グロージャン
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- Grube, Miss Alice**, 1932, PN (IBC)—200 Shinonome-Cho 2 Chome, Higashi Ku, Osaka 大阪市東区東雲町 2 丁目 200 グループ
- Gubbins, Miss Gladys M.**, 1922, CMS—284 Chojamaru, Kami-Osaki, Shinagawa Ku, Tokyo (Tel. 49-6090) 東京都品川区上大崎長者丸 284 ガビンス
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- Gulick, Miss Anna D.**, ELC—82 Oiwake-Cho, Hamamatsu Shi, Shizuoka Ken 静岡県浜松市追分町 82 ギューリック
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長野県軽井沢 2428 ガン

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MBC—59 Sompachi-Cho, 4-Jo-
Dori, Ishibashi Soen, Ikeda Shi,
Osaka Fu (Tel. Ikeda 210)

大阪府池田市石橋荘園四条尊鉢
町 59 ガンサー

Gwinn, Miss Alice (Greece),
1922, ABCFM (IBC)—Nishi
Iru, Imadegawa Agarū, Kara-
sumaru-Dori, Kamikyo Ku,
Kyoto (Tel. Nishijin 0147)

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“Taizanso”, 2153 Osawa, Mitaka
Shi, Tokyo (Tel. office-56-6855,
home-Musashino 3791) 東京都
三鷹市大沢 2153 大山荘

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Hadley, Elder Darrell L., 1950,
LDS—172 Shinkoyasu, Kanaga-
wa Ku, Yokohama 横浜市
神奈川区新子安 172 ハドレー

Hagen, Miss Kirsten, 1951, FCM
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Aichi Ken 愛知県瀬戸市

窯神町 7 ハーゲン

Haag, Mr. and Mrs. Howard
Lee, 1950, YMCA—7 Fujimi-
Cho 2 Chome, Chiyoda Ku,
Tokyo (Tel. 33-4261) 東京都
千代田区富士見町 2 丁目 7

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Haglund, Mr. and Mrs. Ake,
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Machi, Numazu Shi 沼津市
平町 149 ハグランド

Haig, Miss Mary, (Formosa &
New Foundland), 1920, UCC
(IBC)—22 Sakuragi, Kunosho-
ji, Tera-Machi 3 Chome, Ka-
nazawa Shi 金沢市寺町 3 丁目
桜木丸の小路 22 ヘイグ

Hailstone, Miss M. E., 1920,
SPG—Koran Jogakko, 1046
Hiratsuka 7 Chome, Shinaga-
wa Ku, Tokyo (Tel. 08-4736)
(on furlough) 東京都品川区
平塚 7 丁目 1046 香蘭女学校
(帰国中) ヘイルストーン

Haines, Rev. & Mrs. (RN) Paul
W., (Korea), 1950, OMS—391
Kashiwagi 3 Chome, Shinjuku
Ku, Tokyo (Tel. 37-3664)
東京都新宿区柏木 3 丁目 391

ヘインズ

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ヘインズ

Hall, Mr. Lester, 1950, MSL—71 Miyamura Cho, Azabu, Minato Ku, Tokyo (Tel. 48-3321) 東京都港区麻布宮村町 71

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Halvarson, Rev. & Mrs. Carl M., 1952, SBC—350 Nishi-Okubo 2 Chome, Shinjuku Ku, Tokyo (Tel. 35-3562) 東京都新宿区西大久保 2丁目 350

ハルバーソン

Hamilton, Rev. & Mrs. E. H., (China), 1951, PS—112 Yamamoto-Dori 4 Chome, Ikuta Ku, Kobe (Tel. Fukiai 1887) 神戸市生田区山本通 4丁目 112

ハミルトン

Hamilton, Mr. John, PS—Canadian Academy, Nagamineyama, Oishi, Nada Ku, Kobe 神戸市灘区大石長峰山 カナデアン・アカデミー ハミルトン

Hamilton, Miss Gertrude, 1917, UCC (IBC)—2 Higashi-Torii-Zaka, Azabu, Minato Ku, Tokyo (Tel. 48-3325) 東京都港区東烏井坂 2 ハミルトン

Hammer, Rev. and Mrs. Raymond J., 1950, CMS—Seikokwai Shingakuin 99 Tamagawa Naka-Machi, Setagaya Ku, Tokyo (Tel. Tamagawa 575) 東京都世田谷区玉川仲町 2丁目 16 聖公会神学院 ハンマー

Hampton, Miss Charlie, 1951, MC(IBC)—Seibi Gakuen, 124 Maita Machi, Minami Ku, Yokohama (Tel 3-7363) 横浜市南区蒔田町 124 成美学園

ハンプトン

Hampton, Miss Lois, 1952, ABF—77 Kuritaya, Kanagawa Ku, Yokohama 横浜市神奈川区栗田谷 77 ハンプトン

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- Hansen**, Rev. and Mrs. Olaf, ELC—66 Koishikawa Hayashi-Cho, Bunkyo Ku, Tokyo 東京都文京区小石川林町 66 ハンセン
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- Harbin**, Rev. & Mrs. A. Van, 1934, MC(IBC) 8, Kwansei Gakuin, Nishinomiya Shi (Tel. Nishinomiya 620) 西宮市上ヶ原関西学院 8 号館 ハービン
- Harder**, Miss Helene H., 1927, ULCA—979 Hamamatsu-Cho, Maidashi, Fukuoka Shi (Tel. 3-4580) (on furlough) 福岡市馬出浜松町 979 (帰国中) ハーダー
- Harker**, Rev. Rowland, 1939, IND—c/o Mr. Soma, 20 Hiro-machi, Nakano Ku, Tokyo (Tel. 38-3775) 東京都中野区広町 20 相馬方 ハーカー
- Harms**, Mr. & Mrs. William, 1950, TEAM—22 Nagara Hatsuhi-Cho 2 Chome, Gifu Shi 岐阜市長良初日町 2 丁目 22 ハームス
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ハリス
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Ku, Tokyo 東京都千代田区
駿河台 キリスト教女子青年会館
ハリス
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MC (IBC)—49 Kami Nagare-
kawa Cho, Hiroshima Shi
広島市上流川町 49 広島女学院
ハートマン
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1949, AFSC—Neighborhood
Center, Toyama Heights, Shin-
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東京都新宿区 戸山ハイツ
ネイバフッド・センター
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IND—Box 105, Shizuoka Shi
静岡市静岡局私書箱 105 号
ハーバンカ
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OMF—Miyuki-Cho, Shizunai
Machi, Heikkaido 北海道
静内郡静内町御幸町 ハーベイ
- Hasegawa, Mr. & Mrs. Taro,**
ASCM—Negro-Japanese Orpha-
ge, 1051 Horiuchi, Hayama
Machi, Kanagawa Ken 神奈川県
県東山町堀内 1051 ハセガワ
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1951, FCM—18 Koyama, Hana-
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京都市上京区小山花ノ木町 18
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1948, MSL—Nishi 10 Chome,
Minami 18 Jo, Sapporo Shi,
Hokkaido (Tel. office: 2-3840,
home: 2-3840) 札幌市南 18 条
西 10 丁目 ハス
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LDS—Minami-Yokka-Machi,
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三条市南四日町 ハッチ
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W., 1953, ULCA—303 Hyaku-
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Ku, Tokyo (Tel. 35-2419)
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ハットソン

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PN(IBC) — 6/13, Kudan 4
Chome, Chiyoda Ku, Tokyo
(Tel. 33-6763) 東京都千代田区
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MSCC—54 Meigetsu-Cho 2
Chome, Showa Ku, Nagoya
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昭和区明月町2丁目54
ホーキンズ
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ALM—139 Higashi-Tamagawa-
Cho, Setagaya Ku, Tokyo (Tel.
02-4989) 東京都世田谷区
東玉川町139 ホーキンソン
- Hayes, Mr. & Mrs. Hardy V.,**
FEGC—3520 Tamagawa Den-
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Tokyo 東京都世田谷区玉川
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1948, SBC—Hoshiguma, Tagu-
ma Mura, Sawara Gun, Fuku-
oka Ken (Tel. 2-0537) 福岡県
早良郡田隈村千涙 ヘイズ
- Haygood, Dr. (Miss), Martha,**
1953, SBC—350 Nishi-Okubo
2 Chome, Shinjuku Ku, Tokyo
東京都新宿区西大久保2丁目350
ヘイグッド
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—2531 Karuizawa, Nagano Ken
長野県軽井沢2531 ヘイマン
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1949, MSL—6 Kudan 2 Chome,
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8624) 東京都千代田区九段
2丁目6 ヒーヤボス
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PEC—19 Akashi Cho, Chuo
Ku, Tokyo 東京都中央区
明石町19 ハイム
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JCEF—25 Shoto-Machi, Shi-
buya Ku, Tokyo (Tel. 46-2342)
東京都渋谷区松濤町25
ハイムリッカー
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PS—3 Kumochi-Cho 1 Chome,
Fukiai Ku, Kobe (Tel. Fukiai
2591) 神戸市葺合区熊内町
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1950, TEAM—12 Minami-Shiro-
Machi 1 Chome, Takada Shi,
Niigata Ken 新潟県高田市
南城町1丁目12 ヘギー

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SEMJ—1/42 Ohashinai, Muro-
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小橋内 42 の 1 ヘルパーク
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D.)1927, ULCA—29 First Street,
Mansfield, Pa. (on furlough)
(帰国中) ヘルテイブリドル
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1921, UCMS (IBC)—Seigakuin,
353 Nakazato-Cho, Kita Ku,
Tokyo (Tel. 9i-1555) 東京都
北区中里町 353 聖学院
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1951, IND—Central P. O. Box
105, Shizuoka Shi 静岡市
静岡郵便局私書函 105 号
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1950, MC(IBC)—2 Higashiyama-
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東山手町 2 ヘンドリックスン
- Henry**, Mr. & Mrs. Kenneth,
1951, TEAM—2501 Karuizawa,
Nagano Ken 長野県軽井沢
2501 ヘンリー
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CMS—284 Chojamaru, Kami
Osaki, Shinagawa Ku, Tokyo
(Tel. 49-6090) 東京都品川区
上大崎長者丸 284 ヘンテ
- Herbst**, Miss Ruth, ELC—21
Maruyama-Cho, Bunkyo Ku,
Tokyo 東京都文京区丸山町 21
ハーブスト
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(Philippines), 1932, PN (IBC)
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miya Shi 宇都宮市戸祭町 1898
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LDS—c/o Tomohiko Sagara,
35 Zoshigaya 1 Chome, Ikebu-
kuro, Toshima Ku, Tokyo
東京都豊島区池袋雑司谷 1 丁目
35 相良友彦方 ヘーリン
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(Aus.), 1950, WT—Yamate-
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Cho, Tarumi Ku, Kobe 神戸市
垂水区東垂水町山手通 1 丁目
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CBFMS—5 Surugadai 1 Cho-
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kyo 東京都千代田区神田駿河台
1 丁目 5 ヘロン

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Fukuda, 223 Fukuda Machi,
Saseho Shi 佐世保市福田町
223 福田方 ヘロン
- Hertzler, Miss Verna S., 1911,**
EUB (IBC)—152 Kujo Mina-
mi-Dori 2 Chome, Nishi Ku,
Osaka (Tel. 53-1218) 大阪市
西区九条南通 2 丁目 152
ハッツラー
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Egon, 1931 & 1925, IND—Ko-
matsubara-Cho 9 Chome, Wa-
kayama Shi (Tel. Wakayama
630) 和歌山市小松原町 9 丁目
ヘッセル
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John, 1953, RCA (IBC)—Tera-
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Agaru, Kamikyo Ku, Kyoto
(Tel. Kami 2056) 京都市
上京区寺町通丸田町上ル
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N., 1948, IND—52 Yaguchidai,
Naka Ku, Yohohama. (P.O. Box
203 Yokohama) 横浜市中区
矢口台 52 横浜局私書函 203
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JEB—c/o Mr. Bee, Hakuchoen,
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D), 1929, ABCFM (IBC)—
Muromachi-Dori, Imadegawa
Agaru, Kamikyo Ku, Kyoto
(Tel. Nishijin 5642)
京都市上京区今出川上ル室町通
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- Highfill, Miss Virginia, 1950,**
SBC—149 Osaka-Kamino-Cho,
Tennoji Ku, Osaka (Tel. 77-
6165) 大阪市天王寺区逢坂
上ノ町 149 ハイフイル
- Hilburn, Mr. (Ph. D.) & Mrs.**
Sam, 1953, MC (IBC) — 116
Aoyama Minami Cho 6 Cho-
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40-2201) 東京都港区青山南町
6 丁目 116 ヒルバン
- Hill, Elder Roy P., 1951, LDS—**
1065 Ise-Machi, Kofu Shi
甲府市伊勢町 1065 ヒル
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I., 1949, SDA—Nishi 11 Cho-

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- Hilliard, Mr. and Mrs. William I.**, 1950, SDA—2/164 Onden 3 Chome, Shibuya Ku, Tokyo (Tel. 48-6543, 48-4916) 東京都渋谷区糺田3丁目164の2
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- Hitchcock, Miss Alice**, 1952, MC(IBC)—69 Shoto-Cho, Shibuya Ku, Tokyo (Tel. 46-1909) 東京都渋谷区松壽町69
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- Hoaas, Mr. & Mrs. Anders**, 1950 NLM—3 Nakajima-Ddori 2 Chome, Fukiai Ku, Kobe 神戸市葺合区中島通り2丁目3
ホーアス
- Hodges, Miss Olive L.**, 1902, (retired) MC (IBC)—5934 Kowada, Chigasaki Shi, Kanagawa Ken 神奈川県茅ヶ崎市小和田5934 ホヂス
- Hodges, Mr. & Mrs. Olson**, 1950, IND—639 Maka, Maku-hari Machi, Chiba Gun, Chiba Ken 千葉県千葉郡幕張町馬加639
ホヂス
- Hoffner, Mr. and Mrs. Karl**, 1952, OMSS—565 Uenoshiba Cho, Sakai Shi, Osaka Fu 大阪府堺市上之芝町565 ホフナー
- Hogben, Dr. Monica**, 1952, OMF—2531 Karuizawa, Nagano Ken 長野県軽井沢2531
ホグベン
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Ryusuke-Cho, Komatsu Shi,
Ishikawa Ken 石川県小松市
龍助町 125 野島方 ホーガン
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gano Ken 長野県軽井沢 2077
ホーク
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ACF—Ishiyama Gakuen, Aizu
Wakamatsu Shi, Fukushima
Ken 福島県若松市 石山学園
ホールドクロフト
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1947, CBFMS—Ono Mura, Fu-
taba Gun, Fukushima Ken
福島県雙葉郡大野村
ホールセック
- Holland**, Miss Charlie, 1915,
MC (IBC)—Hirosaki Gakuin,
9 Nakakawarage-Cho, Hirosa-
ki Shi, Aomori Ken 弘前市
中瓦町 9 弘前学院 ホーランド
- Holland**, Mr. & Mrs. Harold
Edward, 1950, IND—Ibaraki
Christian College, Omika, Kuji
Machi, Ibaraki Ken (Tel. Kuji-
hama 227) 茨城県久慈郡久慈町
大甕 茨城キリスト教大学
- ホーランド
- Hollaway**, Rev. & Mrs. Ernest
Lee, 1949, SBC—27 Mitana-
Cho 3 Chome, Chigusa Ku,
Nagoya 名古屋市千種区御棚町
3 丁目 27 ホラウエイ
- Holritz**, Mr. & Mrs. Bernard,
1950, TEAM—870 Matsubara
Cho 3 Chome, Setagaya Ku,
Tokyo (Tel. 32-2280) 東京都
世田谷区松原町 3 丁目 870
ホーリッツ
- Holt**, Miss Isabel, 1951, WEC—
Gokasho P.O., Kanzaki Gun,
Shiga Ken 滋賀県神崎郡五箇
荘局区内 ホールト
- Holte**, Miss Roselyn, ELC—
Nakagawa-Cho 3 Chome, Shi-
mada Shi, Shizuoka Ken
静岡県島田市中川町 3 丁目
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- Holthe**, Miss Ragna, 1952, NMS,
(China)—1 Teraguchi, Takaha,
Nada Ku, Kobe (Tel. Mikage
2878) 神戸市灘区高羽寺口 1
ホルサ
- Holzwarth**, Mr. & Mrs. Richard
J., 1950, 1951, GI—Box 870
Central Post Office, Tokyo

東京中央郵便局私書箱 870 号

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Homerstad, Rev. and Mrs.

John M., ELC—2/11 Umezono-
Cho 1 Chome, Okazaki Shi,

Aichi Ken 愛知県岡崎市梅園町
1丁目11の2 ホームスタッド

Hoover, Miss Edith ASCM—1

Hoshoji-Cho, Okazaki, Sakyo
Ku, Kyoto 京都市左京区岡崎

法勝寺町1 フーバー

Hoover, Miss Annie, 1949, SBC

—Nishi 14 Chome, Minami 22 Jo
Sapporo Shi, Hokkaido 札幌市

南22条西14丁目 フーバー

Horobin, Miss Harriet M., 1923,

MSCC—198 Inariyama Machi,
Nagano Ken (Tel. Inariyama

215) 長野県稲荷山町 198

ホロビン

Horton, Miss Frances, 1952-

SBC—352 Nishi-Okubo 2 Cho-
me, Shinjuku Ku, Tokyo

東京都新宿区西大久保2丁目352

ホートン

Horton, Rev. & Mrs. Fred M.,

1950, SBC—65 Sawatari, Kana-
gawa Ku, Yokohama 横浜市

神奈川区沢渡65 ホートン

Hoshizaki, Rev. & Mrs. Reiji,

1949, SBC—55 Oiwa, Shizuoka

Shi 静岡市大岩55 ホシザキ

Hostetler, Miss Mary Ann

1952, M—1612 Nogata-Cho 2
Chome, Nakano Ku, Tokyo

(Tel, 38-2779) 東京都中野区

野方町2丁目1612 ホステトラ

Housman, Mr. Burton, 1950,

MC (IBC)—14 Minami Hiraki
6 Chome, Nishinari Ku, Osaka

大阪市西成区南開6丁目14

ハウスマン

Houston, Miss Lyda S., (China),

1951, ABCFM (IBC)—59
Kumoi Cho, Shukugawa, Nishi-

nomiya Shi (Tel. Nishinomi-
ya 1803) (on furlough 1953-

1954) 西宮市夙川震井町59

(帰国中) ハウストン

Hovey, Miss Marian, 1951,

SCBM—7/1594 Yuasa Machi,
Arita Gun, Wakayama Ken

和歌山県有田郡湯浅町1594の7

ホーヴァー

Howard, Rev. & Mrs. S. P.,

1949 SBC—1290 Shim-Machi 1
Chome, Nakajimaya-ma, Shi-

monoseki Shi 下関市中島山新町
1丁目1290 ハワード

- Howlett**, Mr. & Mrs. Floyd G.,
1951, UCC (IBC)—12 Kita 6
Chome, Higashi 3 Jo, Nayoro
Shi, Hokkaido 北海道名寄市
東三条北 6 丁目 12 ハウレット
- Hoy**, Miss Gertrude B., (China),
1949, E & R (IBC)—50 Keze-
nji-Dori, Sendai Shi (Tel. 3256)
(on furlough 1953-1954)
仙台市光禅寺通り 60 (帰国中)
ホーイ
- Huddle**, Miss Elizabeth, 1951,
ULCA — Kyushu Jogakuin,
Murozono, Shimizu-Machi, Ku-
mamoto Shi (Tel. 2187)
熊本市清水町室園 九州女学院
ハドル
- Huddle**, Rev. and Mrs. B. Paul,
1940, ULCA—2 Shimo-Itakura-
Cho, Koyama, Kamikyo Ku,
Kyoto (Tel. 4-274) 京都市
上京区小山下板倉町 2 ハドル
- Hudson**, Miss Lenora, 1949,
SBC—Seinan Jogakuin, Itozu,
Kokura Shi (Tel. 55-2774)
小倉市到津 西南女学院
ハドソン
- Huey**, Mr. Raymond, 1952, OMS
—391 Kashiwagi 3 Chome, Shin-
juku Ku, Tokyo 東京都新宿区
柏木 3 丁目 391 ヒューイ
- Huff**, Rev. & Mrs. Howard
1951, UCMS (IBC)—1233 Oji-
Cho, Kita Ku, Tokyo (Tel. 91-
5262) 東京都北区王子町 1233
ハフ
- Hughes**, Miss Hazel, UCMS
(IBC)—353 Nakazato Cho,
Kita Ku, Tokyo 東京都北区
中里町 353 ヒューズ
- Hughes**, Mr. Lee B., 1948, MC
(IBC)—386 Komachi, Kama-
kura Shi (Tel. Kamakura 882)
(on furlough 1953-1954) 鎌倉市
小町 386 (帰国中) ヒューズ
- Hughes**, Miss Mabel 1949, TN
—391 Kashiwagi 3 Chome,
Shinjuku Ku, Tokyo 東京都
新宿区柏木 3 丁目 391 ヒューズ
- Hughes**, Miss Marie, 1952, AJM
—Ikoma, Nara Ken 奈良県
生駒町 ヒューズ
- Hulet**, Elder Oscar K. 1950, 14-
2 Hiroo Cho, Azabu, Minato
Ku, Tokyo 東京都港区麻布
広尾町 14 の 2 ヒューレット
- Hume**, Miss Doris V., 1952,
FEGC—111 Hakuraku, Kanaga-
wa Ku, Yokohama (Tel. 4-

5217) 横浜市神奈川区白楽 111

ヒューム

Humpheries, Elder Len C.,
1950, LDS—8 Dewa Machi Yon-
Ban-Cho, Kanazawa Shi 金沢市
出羽町四番丁 8

ハンフェリース

Hunter, Mr. & Mrs. Donald
M., 1950, IND—428 Honan Cho,
Suginami Ku, Tokyo 東京都
杉並区方南町 428

ハンター

Huntley, Miss Janet, 1951,
ABCFM (IBC)—Baika Jogaku-
in, 419 Minami-todoroki, Toyo-
naka Shi, Osaka Fu 大阪府
豊中市南轟木 419 梅花女学院

ハントリー

Huston, Miss Rose A, (China),
1950, RPM—12 Ichinotani 2
Chome, Suma Ku, Kobe

神戸市須磨区一ノ谷 2 丁目 12

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Huttenlock, Rev. & Mrs.
George, 1951, CBFMS—88 Hi-
gashihara Machi, Yamagata
Shi 山形市東原町 88

ハツテンロック

Hyland, Rev. and Mrs. Philip
O., ELC—2/222 Otowa Cho,
Shizuoka Shi 静岡市音羽町

222 の 2

ハイランド

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Igarashi, Sister Amy, 1950, LDS
—14-2 Hiroo-Cho, Azabu, Mi-
nato Ku, Tokyo 東京都港区
麻布広尾町 14 の 2

Ikegami, Elder David T., 1952,
LDS—138 Minami-Kaji-Machi,
Sendai Shi 仙台市南鍛冶町 138

イケガミ

Illingworth, Mr. & Mrs.
Wallace, 1952, TEAM—2501
Karuizawa, Nagano Ken
長野県軽井沢 2501

アイリングウォース

Imai, Elder Kazuo, 1952, 1/375
Furuta-Machi, Furue, Hiroshi-
ma Shi 広島市古江古田町 375
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イマイ

Ineson, Mr. & Mrs. Frank A.,
1949, YFC—851 Shimo-Meguro
4 Chome, Meguro Ku, Tokyo
(Tel. 49-6437) 東京都目黒区
下目黒 4 丁目 851

アイネソン

Ingulsrud, Rev. and Mrs. Lars
M., ELC—82 Oiwaoka Cho,
Hamamatsu Shi, Shizuoka
Ken 静岡県浜松市追分町 82

インガルスラッド

Ingwardo, Mr. Haakon, 1951,
NEOM—86 Kita-Machi, Naka-
mura Machi, Soma Gun, Fuku-
shima Ken 福島県相馬郡中村町
北町 86 イングワード

Inniger, Miss Kathleen, 1951,
FEGC—339 Zoshigaya 1 Chome,
Toshima Ku, Tokyo (Tel. 33-
4702) 東京都豊島区雑司ヶ谷
1 丁目 339 イニガー

Irvine, Miss Bessie (RN), 1952,
SDA—171 Amanuma 1 Chome,
Suginami Ku, Tokyo (Tel. 39-
0051, 39-4906) 東京都杉並区
天沼 1 丁目 171 アービン

Isaacs, Elder Clyde K. 1950,
LDS — 15 Kita-Kuruwa-Cho,
Maebashi Shi 前橋市北曲輪町
15 アイザックス

Iszlaub, Mr. & Mrs. Percy,
(Aus.), 1949, WT—Yamate-
Dori 1 Chome, Higashi-Taru-
mi-Cho, Tarumi Ku, Kobe
神戸市垂水区東垂水町山手通 1 丁
目 イズラウブ

Iwabuchi, Miss Dorothy, ASCM
—c/o Jisaburo Baba, 3 Kumi,
Wakakusa-Cho, Beppu Shi
別府市若草町 3 組 馬場方

イワブチ

Iwamura, Elder Noriyuki, 1951,
Nishi 13 Chome, Minami 10 Jo.
Sapporo Shi, Hokkaido 札幌市
南 10 条西 13 丁目 イワムラ

Iwasa, Miss Katherine O., (As-
sociate Missionary), 1951, JGF
—63 Showa-Cho 1 Chome, Ha-
madera-Machi, Sakai Shi,
Osaka Fu (Tel. Hamadera 19)
大阪府堺市浜寺町昭和町 1 丁目 63
岩佐

— J —

Jaabaek, Miss Petra 1949, NLM
—Ohta Machi, Ano Gun, Shi-
mane Ken (on furlough) 島根県
安濃郡大田町 ヨーベック

Jackson, Rev. & Mrs. W. H.,
1951, SBC—Nishi 1 Chome,
Minami 12 Jo, Sapporo Shi,
Hokkaido 札幌市南 12 条西 1
丁目 ジャクソン

Jacobsen, Rev. Morris, 1949,
JEM—c/o Tomiko Jumi, Kita-
nakajima 1 Chome, Nagaoka
Shi, Niigata Ken (Tel. Nagao-
ka 1382) 新潟県長岡市北中島
1 丁目 十見方 ジーコブセン

Jaeckel, Rev. & Theodor (Chi-

- na), 1940, MC(IBC)—511
Ohtani-Dori, Kamitomino, Kō-
kura Shi, Fukuoka Ken
小倉市上富野大谷通 511
エッケル
- James, Mr. William**, 1951, TEAM
—30 Ochiai, Kurume Mura,
Kitatama Gun, Tokyo 東京都
北多摩郡久留米村落合 30
ジェームス
- James, Elder Thomas A.**, 1950,
LDS—Higashi-Machi, Shibata
Shi, Niigata Ken 新潟県
新発田市東町 ジェームス
- James, Mr. & Mrs. Max H.**,
1951, WEC—Gokasho, P. O.,
Kanzaki Gun, Shiga Ken
滋賀県神崎郡五箇荘局区内
ジェームス
- Jansson, Mr. and Mrs. Helge**,
1949, OMSS—565 Uenoshiba
Cho, Sakai Shi, Osaka Fu (on
furlough) 大阪府堺市上野芝町
565 (帰国中) ヤンソン
- Jansson, Rev. & Mrs. Lars**, (R
N) (China), 1951, SHM—S. H.
M. Toyoura, Kuroiso Machi,
Nasu Gun, Tochigi Ken
栃木県那須郡黒磯町豊浦
瑞典潔教会 ヤンソン
- Jansson, Mr. & Mrs. Martin**,
1952, BUS—9 Shinsenji-Dori 2
Chome, Fukiai Ku, Kobe
神戸市葺合区神仙寺通 2 丁目 9
ヤンソン
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TEAM, YFC—1101 Wada-hon-
Cho, Suginami Ku, Tokyo (Tel.
38-5117) 東京都杉並区和田本町
1101 ジャーヴィス
- Jarvis, Elder Gideon S.**, 1951,
LDS—35 Zoshigaya 1 Chome,
Toshima Ku, Tokyo 東京都
豊島区雑司ヶ谷 1 丁目 35
ジャーヴィス
- Jastram, Rev. and Mrs. Robert**,
1953, MSL—2/58, Suido-bata
2 Chome, Bunkyo Ku, Tokyo
(Tel. office 33-8624) 東京都
文京区水道端 2 丁目 58 の 2
ジャストラム
- Jeanes, Miss E. Dorothy**, 1951,
FEGC—3811 Yoshida Machi,
Chichibu Gun, Saitama Ken
埼玉県秩父郡吉田町 3811
ジーンズ
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—Box 982 Central Post Office,
Tokyo 東京中央郵便局私書函

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ジョンソン
- Johnson, Rev. & Mrs. Glen,** 1950, PN(IBC)—656 Iwabuchi-Cho, Ujiyamada Shi, Mie Ken
宇治山田市岩淵町 656
ジョンソン
- Johnson, Mr. Keith W.,** 1948, MC (IBC)—Kwansei Gakuin, Nishinomiya Shi (on furlough 1953-1954) 西宮市上ヶ原
関西学院 (帰国中)
ジョンソン
- Johnson, Miss Johnni,** 1951, SBC—35/1177 Yoyogi-Uehara-Cho, Shibuya Ku, Tokyo (Tel. 46-2357) 東京都渋谷区代々木上原町 1177 の 35 ジョンソン
- Johnson, Mrs. Margaret, ASCM,** —5 Nishinoguchi, Beppu Shi
別府市西野口 5 ジョンソン
- Johnson, Mr. & Mrs. Carl,** ASCM—9 Jume, Seiki-Machi, Ohita Shi 大分市勢家町
ジョンソン
- Johnson, Mr. & Mrs. Spencer,** 1950, NTM—84 Araya-Machi, Itoigawa Cho, Niigata Ken
新潟県糸魚川町荒谷町 84
ジョンソン
- ジョンソン
- Johnson, Miss Edith,** 1948, TEAM—Hatsuda Cho 2 Chome, Takayama Shi, Gifu Ken
岐阜県高山市初田町 2 丁目
ジョンソン
- Johnson, Mr. & Mrs. Gerald,** 1949, TEAM—(P. O. Box 55), 225 Kagoue-Shinden, Shizuoka Shi 静岡市籠上新田 225 (静岡郵便局私書函 55 号) ジョンソン
- Johnson, Rev. & Mrs. John H.,** 1950, SFM—2686 Shinohara-Cho, Kohoku Ku, Yokohama
横浜市港北区篠原町 2686
ジョンソン
- Johnson, Miss Katherine, (re-tired),** 1922, MC(IBC)—Hiroshima Jogakuin, 49 Kaminagaregawa Cho, Hiroshima Shi
広島市上流川町 49 広島女学院
ジョンソン
- Johnson, Miss Mary,** 1951, IBP FM—273 Horinouchi 1 Chome, Suginami Ku, Tokyo (Tel. 38-0017) 東京都杉並区堀ノ内 1 丁目 273 ジョンソン
- Johnson, Miss Carol L.,** 1951, EMCA—1068 Matsubara-Ma

- chi 3 Chome, Setagaya Ku,
Tokyo (Tel. 32-1411) 東京都
世田谷区松原町 3 丁目 1063
ジョンソン
- Johnsrud, Rev. and Mrs. Leroy,**
ELC—1/356 Nagori-Cho, Ha-
mamatsu Shi 浜松市名残町
356 の 1 ジョンスラッド
- Jones, Miss Mary, MC—410 Hi-**
rohashidono-Cho, Ichijo-Dori,
Karasumaru Nishi, Kamikyo
Ku, Kyoto 京都市上京区烏丸西
一条通広橋殿町 410 ジョオンズ
- Jones, Miss Gladys, 1950, CBF**
MS—Ko 40, Yachi Machi, Ni-
shimurayama Gun, Yamagata
Ken 山形県西村山郡谷地町
甲 40 ジョオンズ
- Jones, Mr. & Mrs. R., MC(IBC)**
—116 Aoyama Minami Cho,
6 Chome, Minato Ku, Tokyo
東京都港区青山南町 6 丁目 116
ジョオンズ
- Jonsson, Miss Sigrid, 1953,**
SEMJ—1/42 Ohashinai, Muro-
ran Shi, Hokkaido 室蘭市
小橋内 42 の 1 ジョンソン
- Joseph, Mr. Kenneth, 1951,**
TEAM—(P. O. Box 55) 225
Kagoue Shinden, Shizuoka Shi
静岡市籠上新田 225 (静岡郵便局
私書函 55 号) ジョセフ
- Jossang, Mr. & Mrs. Lars 1949,**
NLM—121 Sotonakahara Cho,
(on furlough) Matsue Shi,
Shimane Ken 島根県松江市
外中原町 121 ヨッサン
- Juergensen, Mrs. C. F., AG—**
1666 Takinogawa Machi, Kita
Ku, Tokyo (Tel. 96-2217)
東京都北区滝ノ川町 1666
ジェルゲンセン
- Juergensen, Miss Marie, 1942,**
AG—1666 Takinogawa Machi,
Kita Ku, Tokyo (Tel. 96-2217)
東京都北区滝ノ川町 1666
ジェルゲンセン
- Juergensen, Mrs. Nettie, AG—**
7 Amatsuka-Cho 3 Chome,
Nishi Ku, Nagoya 名古屋市
西区天塚町 3 丁目 7
ジェルゲンセン
- Juten, Miss Shirley, 1952, EUB**
(IBC)—500 Shimo-Ochiai 1
Chome, Shinjuku Ku, Tokyo
(Tel. c/o Miss Kramer, 95-5031)
東京都新宿区下落合 1 丁目 500
ジュートン

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- Kaanaana**, Sister Kahaneman, 1951, LDS—275 Namie-Cho, Takasaki Shi 高崎市並榎町275
カナンナ
- Kalling**, Miss Ruth, 1952, ABF—77 Kuritaya, Kanagawa Ku, Yokohama 横浜市神奈川区栗田谷 77 コーリング
- Kamikawa**, Rev. & Mrs. Aigi, 1949, UCMS (IBC)—Seigakuin, 353 Nakazato-Cho, Kita Ku, Tokyo (Tel. 91-1555) (on furlough 1953-1954) 東京都北区中里町 353 聖学院 (帰国中) カミカワ
- Kamitsuka**, Rev. & Mrs. Arthur, 1949, PN (IBC)—582 Nishi Nopporo, Ebetsu Machi, Sapporo Gun, Hokkaido 北海道札幌郡江別町西野幌 582 カミツカ
- Kanagy**, Rev. and Mrs. Lee. H., (R.N.) 1951, M—Nakashibetsu Machi, Hokkaido 北海道中標津町 カナギー
- Kanetsuna**, Elder Ilideo, 1949, LDS—c/o Shokichi Nakagawa, 9/27 Motokoi-Cho, Chigusa Ku, Nagoya 名古屋市千種区元古井町 27 の 9 中川正吉方 カネツナ
- Kaneshiro**, Miss Kimiko, 1950, FEGC—1605 Shimo-Ochiai 4 Chome, Shinjuku Ku, Tokyo 東京都新宿区下落合 4 丁目 1605 カネシロ
- Kanson**, Miss Lydia, ELC—1/183 Otowa-Cho, Shizuoka Shi 静岡市音羽町 183 の 1 カンソン
- Kanahele**, Elder George, 1950, LDS—2/11 Takasago-Dori, Toyonaka Shi, Osaka Fu 大阪府豊中市高砂通り 11 の 2 カナヘレ
- Karen**, Rev. and Mrs. Artturi, 1919, JLM—(on furlough) Alppikatu 19, Helsinki, Finland (帰国中) カレン
- Karlson**, Miss Florence, 1950, TEAM—265 Sengoku-Machi 1 Chome, Toyama Shi 富山市千石町 1 丁目 265 カールソン
- Kuba**, Rev. & Mrs. David A., NHS—261 Itabashi-Cho 3 Chome, Itabashi Ku, Tokyo 東京

- 都板橋区板橋町 3 丁目 261
クバ
- Kau**, Sister Lorraine, 1950, LDS
—c/o N. Furuzawa, 959 Shin-
men, Toyonaka Shi, Osaka Fu
大阪府豊中市新免 959 古沢方
カウイ
- Kawashima**, Miss Tamie, 1951,
JGF—63 Showa-Cho 1 Chome,
Hamadera, Sakai Shi, Osaka
Fu (Tel. Hamadera 19) 大阪府
堺市浜寺町昭和町 1 丁目 63 川島
- Kaylor**, Mr. Leo, ASCM—267
Goryoshita-Machi 2 Chome,
Sendai Shi, Kagoshima Ken
鹿児島県川内市御陵下町 2 丁目
267 ケイラー
- Keighley**, Rev. & Mrs. Leonard,
1952, UCC (IBC)—67 Agata
Machi, Nagano Shi 長野市
県町 67 ケイレー
- Kekauoha**, Elder George W.,
1952, LDS—275 Namie-Cho,
Takasaki Shi 高崎市並榎町
275 ケコーハー
- Kekoolani**, Sister Amy K., 1952,
LDS—62 Yumino-Machi, Sendai
Shi 仙台市弓ノ町 62
ケクーラニ
- Kellerman**, Miss Jean, 1952,
(China), EUB (IBC)—84 Myo-
gadani-Cho, Bunkyo Ku, Tokyo
(Tel. 92-5516) 東京都文京区
茗荷谷町 84 ケラマン
- Kelstrom**, Rev. and Mrs. Ver-
non E., 1947, SDA—11 Naka-
jima-Dori 3 Chome, Fukiai
Ku, Kobe (Tel. 2-0537)
神戸市葺合区中島通 3 丁目 11
ケルストロム
- Kempton**, Mr. Charles, 1953,
OMS—391 Kashiwagi 3 Chome,
Shinjuku Ku, Tokyo 東京都
新宿区柏木 3 丁目 391
ケンプトン
- Kennedy**, Mr. & Mrs. A. R.,
1953, OMF—2531 Karuizawa,
Nagano Ken 長野県軽井沢 2531
ケネデイ
- Kenney**, Elder Kenneth, 1950,
LDS—1/375 Furuta Machi,
Furue, Hiroshima Shi 広島市
古江古田町 375 の 1 ケニイ
- Kenny**, Miss Pearl, 1953, NTM
—2/31 Tachi-Machi, Mizusa-
wa Machi, Iwate Ken 岩手県
水沢町立町 ケニイ
- Kiel**, Miss Janet R., (1950),
ICEF—15 Yakushi-Dori 4 Cho-

- me, Nada Ku, Kobe 神戸市
灘区薬師通 4 丁目 15 キイル
- Kilbourne**, Rev. & Mrs. E. W.
(China, Korea), 1950, OMS—
391 Kashiwagi 3 Chome, Shin-
juku Ku, Tokyo (Tel. 37-3664)
東京都新宿区柏木 3 丁目 391
キルボーン
- Kilbourne**, Rev. & Mrs. E.L.,
1915, OMS—391 Kashiwagi 3
Chome, Shinjuku Ku, Tokyo
東京都新宿区柏木 3 丁目 391
キルボーン
- King**, Mrs. Peggy, 1952, WUMS
—221 Yamate-Cho, Naka Ku,
Yokohama (Tel. 2-9049)
横浜市中区山手町 221 キング
- Kinnett**, Miss Jane, 1951, OCM
—31 Nakamiya-Cho, 6 Chome,
Asahi Ku, Osaka 大阪市旭区
中宮町 6 丁目 31 キネット
- Kishigami**, Sieter Hide, 1952,—
Matsuba-Dori 2 Chome, Toyo-
naka Shi, Osaka Fu 大阪府
豊中市松葉通り 2 丁目 キシガミ
- Kitchen**, Rev. Ted, 1953, MC
(IBC) — Interboard House, 12
of 4, Shiba Park, Minato Ku,
Tokyo 東京都港区芝公園 12 の
- 4 キッチン
- Kivle**, Rev. & Mrs. Per, (China)
1950, LFC—1331 Tono-Machi,
Matsuzaka Shi, Mie Ken
三重県松坂市殿町 1331 キブル
- Kjollesdal**, Rev. & Mrs. Stei-
nar, (China), 1950, NMS—15
Tezukayama Nishi 3 Chome,
Sumiyoshi Ku, Osaka 大阪市
住吉区帝塚山西 3 丁目 15
シヨールスダル
- Klassen**, Miss Bernice, 1952,
TEAM—30 Ochiai, Kurume
Mura, Kitatama Gun, Tokyo
(Tel. Kurume 22)
東京都北多摩郡久留米村落合 30
クラッセン
- Kleinjans**, Mr. & Mrs. Everett
(China), 1951, RCA (IBC)—
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Shinagawa Ku, Tokyo 東京都
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 ASCM—20 Shinohara 5 Chome,
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31 Jingu-Dori 2 Chome, Shibu-
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ELC—2210 Sanno 2 Chme,
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中山手通 1 丁目 39 リ
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Machi, Kayabe Gun, Hokkaid
北海道茅部郡森町港町 マー
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IND—138 Shibazaki Cho
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大石長峰山 マックドナルド
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Chome, Kanazawa Shi (Tel. 3-
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九ノ小路 22 マックドナルド
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PN (IBC)—Baiko Jogakuin,
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東京都大田区山王2丁目2210
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Fukuda, 223 Fukuda Machi,
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福田方 マローイ
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中区伊勢山町153 マンソー
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1951, JEB—11 Shiomidai-Cho 5
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神戸市須磨区汐見台町5丁目11
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2-3684) 東京都世田谷区若林町
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Kohoku Nu, Yokohama 横浜
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(帰国中) マーチン
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1952, MC (IBC)—Fukuoka Jo-
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Fukuoka Shi 福岡市南薬院 523
福岡女学院 メリミー
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Box 8, Beppu Shi 別府市私書
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(Tel. 48-3325) 東京都港区麻布
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Gun, Shiga Ken 滋賀県神崎郡
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1952, FEGC—111 Hakuraku,
Kanagawa Ku, Yokohama (Tel.
4-5217) 横浜市神奈川区白楽 111
マセソン
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15 Kita-Kuruwa-Cho, Macba-
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北曲輪町 15 マツモト
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1949 & 1951 RCA—2850 Sanno
1 Chome, Ota Ku, Tokyo (Tel.
06-0455) 東京都大田区山王
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E., 1952, ABCFM (IBC)—6/1
Asukai Cho, Tanaka Sakyō
Ku, Kyoto (Tel. Yoshida 4494)
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東京都港区麻布東鳥居坂2
(帰国中) マッシュエソン
- Mattson, Rev. & Mrs. Walter W.**, 1953, ULCA—303 Hyakunin Machi 3 Chome, Shinjuku Ku, Tokyo (Tel. 35-2419)
東京都新宿区百人町3丁目303
マットソン
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東京都文京区指ヶ谷町84
モーク
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東京都港区麻布広尾町14の2
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- Mauss, Sister Peggy**, 1950, LDS—c/o Mr. Saburo Misaki, 14 Nishizaka-Cho 2 Chome, Chigusa Ku, Nagoya 名古屋市中区西坂町2丁目14
三崎三郎方 モーヌ
- Maxey, Mrs. Maud**, KCM—120 Kami-arata-Machi, Kagaoshima Shi 鹿児島市上荒田町120
マックセイ
- Maxey, Mr. & Mrs. Mark G.**, KCM—10925 Nishihara-Cho, Kancya Shi, Kagoshima Ken. 鹿児島県鹿屋市西原町10925
マックセイ
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メーヤー
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メーヤー
- McAlpine, Mr. & Mrs. Donald**, 1950, TEAM—389 Eifoku Cho Suginami Ku, Tokyo 東京都杉並区永福町389
マックアルピン
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マックアルピン
- McCain, Miss Pearle** (Ed. D.),

- (China), 1951, MC(IBC)—Seiwa
Joshi Tanki Daigaku, Okada-
yama, Nishinomiya Shi (Tel.
Nishinomiya 2624)西宮市岡田山
清和女子短期大学 マックケイン
- McCall**, Rev. Donald, 152, PS
—3 Kumochi Cho 1 Chome,
Fukiai Ku, Kobe (Tel. Fukiai
2591) 神戸市葺合区内町
1丁目3 マックール
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Don Michael, 1935, M—2Shi-
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ya Ku, Tokyo (Tel. 42-48)
東京都世田谷区下馬町2丁目
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N., 1948, ULCA—1435 W. st
Street, Minneapolis, Minn. (in
furlough) (帰国中)
マックカト-
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1952, CMA—1467 Nakah,
Ushita Cho, Hiroshima Shi
広島市牛田町中原 1467
マックカーヴェ
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JEB—92 Suehiro, Yamaguc
Kuвано Cho, Naka Gun, Tok
shima Ken 徳島県那賀郡桑野町
山口字末広 92 マックコーミック
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Nakajima Cho, Sendai Shi
仙台市中島町 2 尚綱女学院
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- McCracken**, Miss, Lillian,
1951, IND—Bible Agricultural
School, 902 Wakamatsu Cho,
Chiba Shi 千葉市若松町 902
聖書農学園 マッククラケン
- McCrimmon**, Miss Mary F.,
1952, UCC(IBC)—Tokyo Wo-
man's Christian College, 124
Iogi 3 Chome, Suginami Ku,
Tokyo (Tel. 39-2255) 東京都
杉並区井获 3 丁目 124
東京女子大学 マッククリモン
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1951, CBFMS—5359 Sanno-Cho,
Yonezawa Shi 米沢市三ノ町
5359 マックキューン
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1951, PAW—1104 Ogawa, Ko-
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Tokyo 東京都北多摩郡小平町
小川 1104 マックキユーン
- McDaniel**, Rev. & Mrs. John,

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仲杉山通 31 マックダニエル
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県軽井沢 1190 マックダニエル
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JEB—1161 Kami-Oiden, Higa-
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神戸市垂水区東垂水上王居殿
1161 マックグラス
- McIlwaine, Rev. & Mrs. R. H.,**
OPC—79 Nii Machi, Watari
Gun, Miyagi Ken 宮城県亘理
郡新町 79 マックイルウエイン
- McIlwaine, Rev. & Mrs. W. A.,**
1919, PS—3 Kumochi Cho, 1
Chome, Fukiai Ku, Kobe (Tel.
Fukiai 2591) 神戸市葺合区
熊内町 1 丁目 3
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P., 1920, UCC (IBC)—Inter-
national Christian University,
1500 Osawa, Mitaka Shi, Tokyo
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三鷹市大沢 1500 国際キリスト
教大学 (婦国中) マックケンジー
- McKay, Miss D., 1951, CJPM—**
445 Iiyakken-Machi, Maebashi
Shi 前橋市百軒町445 マックケイ
- McKay, Mr. and Mrs. Roger,**
1951 JAM—54 Uchide, Nishi-
kuru Machi, Ashiya Shi, Hyogo
Ken 兵庫県芦屋市打出西蔵町
54 マックケイ
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Zishi Cho, Miura Gun, Kana-
gawa Ken 神奈川県三浦郡
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 Tandai, 720 Ushita Machi, i-
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- McMillan, Rev. & Mrs. Vir**
 O. Jr., 1952, SBC-352 Nisi
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 Tokyo (Tel. 35-3562) 東京
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 マックミラ
- McMullen, James Lester,** 195
 MC(IBC)—Kita Odori, Higasi
 6 Chome, Sapporo Shi, Hok
 kaido 札幌市東 6 丁目北大通
 マックミュール
- McNaughton, Mr. & Mrs. R.**
 E., 1951, IND-10 Honcho 7
 Chome, Hakodate Shi, Hok-
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 PS — 112 Yamamoto-Dori, 4
 Chome, Ikuta Ku, Kobe (Tel.
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 山本通 4 丁目 112 マックニール
- McPhail, Mr. & Mrs. John,**
 1950, NTM-54 Nishi-kosenba-
 Machi, Kawagoe Shi, Saitama
 Ken 埼玉県川越市西小仙波町
 54
 マックフェイル
- McQuie, Miss Ada,** 1951, MC
 (IBC) — 42 Nishiyohana-Cho,
 Fukuoka Shi (Tel. 2-2739)
 福岡市西養巴町 42 マッククイ
- McSherry, Rev. & Mrs. H. J.,**
 1949, MSCC-47 Komachi, Hi-
 roshima Shi 広島市小町 47
 マックシェリー
- McVety, Mr. & Mrs. Kenneth,**
 1949, TEAM-346 Eifuku Cho,
 Suginami Ku, Tokyo 東京都
 杉並区永福町 346
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- Robert W., 1951, MC(IBC)—42
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Shi, Yamaguchi Ken 山口県
光市三井緑ヶ丘 42
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OMF—2531 Karuizawa, Naga-
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メドハースト
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1946, SBC—356 Shinyashiki-
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新屋敷町 356 メドリング
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Yamagata Shi 山形市東原町 88
ミーコ
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1951, JAM (Associates)—Post
Office Box 38, Hakata, Fukuoka
Ken 福岡県博多局私書函 38
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Synnove, (China), 1950, NMA
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千葉県大原町 メラェン
- Meichert**, Mr. James Frederick,
1952, E & R (IBC)—61 Kozen-
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光禅寺通り 61 メルカート
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1953, JAM—Ikoma, Nara Ken
奈良県生駒町 メルデン
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Ikebukuro 3 Chome, Toshima
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- Mernitz**, Miss Mary Louise,
952, E & R (IBC) — Uwa-
cho, Komegafukuro, Sendai Shi
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Ken 長野県軽井沢 2531
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Ku, Tokyo (Tel. 32-1411)
(on furlough) 東京都世田谷区
松原町3丁目 1068 (帰国中)
メトカーフ
- Metzler**, Miss Margaret, 1950,
AAMS—29 Tatsumi-Dori 3 Cho,
Asahigaoka, Sakai Shi, Osaka
Fu 大阪府堺市旭ヶ丘辰巳通
3丁目 29 メツラー

- Meyer, Rev. & Mrs. Alexander,** 東京都豊島区池袋 3 丁目 1633
1951, ULCA—456 Shimo Ochi-ai 1 Chome, Shinjuku Ku, Tokyo (Tel. 95-3708) 東京都市
新宿区下落合 1 丁目 456 ミエロ
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- Meyer, Miss Hildergard,** 1950, NTM—P. O. Box 7, Iwayado Machi, Esashi Gun, Iwate Ken
岩手県江刺郡岩谷堂町 郵便局
私書函 7 号 マイヤー
- Meyer, Rev. and Mrs. Richard,** 1949, MSL—129 Takinoue, Naka Ku, Yokohama (Tel. 2-7666)
横浜市中区滝ノ上 129 マイヤー
- Meyer, Mr. and Mrs. John F.,** 1952, Hi-BA—1047 Yoyogi-Oyama Cho, Shibuya Ku, Tokyo
東京都渋谷区代々木大山町 1047
マイヤー
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(Tel. 39-4626) 東京都中野区
鶯の宮 2 丁目 921
メナルデイ
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東京都豊島区池袋 3 丁目 1633
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山手通 1 丁目 ミハラ
- Mihara, Miss Hana,** 1950, WT—Yamate-Dori 1 Chome, Higashi-Tarumi-Cho, Tarumi Ku, Kobe 神戸市垂水区東垂水
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(Tel. 48-6543, 48-4916) 東京都
渋谷区穂田 3 丁目 164 の 2
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1 丁目 87 ミレン
- Miller, Miss Norrine, (Korea),** 1950, WT—153 Iseyama-Cho, Naka Ku, Nagoya 名古屋市中区伊勢山町 153
ミラー
- Miller, Miss Erma L.,** 1926, MM—Mino Mission, Ogaki Shi, 大垣市 美濃ミッション ミラー

- Miller, Miss Florence M.** 1951, NABGMS—c/o Mr. Jay Hirth, 1/352 Futamata-Chō, Ujiyama-da Shi 宇治山田市二俣町 352 の1 ハース方 ミラー
- Miller, Miss Jessie M.**, 1935, MSCC—54 Meigetsu-Chō 2 Chome, Showa Ku, Nagoya (Tel. 8-2635) 名古屋市昭和区 明月町2丁目54 ミラー
- Miller, Mr. & Mrs. Conrad E.**, 1951, FEGC—262 Marutaki, Okochi Mura, Nishiyatsushiro Gun, Yamanashi Ken 山梨県 西八代郡大河内村丸滝 262 ミラー
- Miller, Miss Floryne**, 1939, SBC—Seinan Jogakuin, Itozu, Kokura Shi 小倉市到津 西南女学院 ミラー
- Miller, Mr. & Mrs. Abram**, 1952, TEAM—216 Kitajima, Kitajima-Chō, Toyohashi Shi, Aichi Ken 愛知県豊橋市北島町北島 216 ミラー
- Miller, Miss Marjorie M.**, 1951., ULCA—303 Hyakunin-Machi 3 Chome, Shinjuku Ku, Tokyo (Te. 35-2419) 東京都新宿区 百人町3丁目303 ミラー
- Miller, Mr. & Mrs. Keith**, 1952, TEAM—30 Ochiai, Kurume Mura, Kitatama Gun, Tokyo (Tel. Kurume 22) 東京都北多摩郡久留米村落合 30 ミラー
- Miller, Miss Margaret**, 1950, MC (IBD)—Sakuragi-Chō, Ejiri, Shimizu Shi (Tel. Shimizu 519) 清水市江尻桜木町 ミラー
- Millikan, Miss Eva B.**, 1911, Associate FM—83 Ogikubo 2 Chome, Suginami Ku, Tokyo (Tel. 39-2157) 東京都杉並区 萩窪2丁目83 ミリカン
- Mills, Mr. & Mrs. Edmund**. 1952, YFC—127 Kaminegishi, Taito Ku, Tokyo 東京都台東区 上根岸 127 ミルス
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Otsuka-Naka-Machi, Bunkyo
Ku, Tokyo (94-5118) 東京都
文京区大塚仲町 36 ミッチェル
- Mitchell, Mrs. H. Petrie, PS—**
137 Gekko-Cho, Meguro Ku,
Tokyo (Tel 08-2565) 東京都
目黒区月光町 137 ミッチェル
- Mitchell, Miss Anna Marie,**
ELC—1984 Otsu Dori, Shimada
Shi, Shizuoka Ken 静岡県島田市
大津通 1984 ミッチェル
- Mitchell, Mr. & Mrs. Thomas,**
1949, TEAM—(on furlough)
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PS—Higashi-Machi, Nakatsu-
gawa Shi, Gifu Ken (on fur-
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1949, FEGC—111 Hakuraku,
Kanagawa Ku, Yokohama (Tel.
4-5217) 横浜市神奈川区白楽
111 ミヤシタ
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FCM—Katsuyama Machi, Fu-
kui Ken (on furlough) 福井県
勝山町 (帰国中) ミヨス
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1952. FEGC—111 Hakuraku,
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4-5217) 横浜市神奈川区白楽
111 モー
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LDS—14-2 Hiroo-Cho, Azabu,
Minato Ku, Tokyo 東京都港区
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—YMCA. 7 Mitoshiro-Cho,
Kanda, Chiyoda Ku, Tokyo
東京都千代田区神田美土代町 7
YMCA ミューラー
- Montgomery, Mr. & Mrs.**
George ASCM—Tokyo Gakuen
916 Koiwa-Machi, 6 Chome,
Edogawa Ku, Tokyo 東京都
江戸川区小岩町 6 丁目 916
東京学園 モントゴメリー
- Montgomery, Miss Virginia.**
1949, PS—112 Yamamoto-Dori
4 Chome, Ikuta Ku, Kobe (Tel.
Fukiai 1887) 神戸市生田区
山本通四丁目 112 (帰国中)
モントゴメリー
- Moody, Miss Erva, 1951, ULCA**
—3 Kasumi-Cho, Nishinomiya
Shi (Tel. 4991) 西宮市霞町 3

- ムーディ
Moon, Mrs. Inez ASCM—
 Yoshitomi Machi, Chikujo Gun,
 Fukuoka Ken 福岡県築上郡
 吉富町 ムーン
- Moore, Rev. & Mrs. B.C., 1924,**
 RCA (IBC)—107 Ohori-Machi,
 Fukuoka Shi (Tel. Fukuoka
 2-0017) 福岡市大濠町 107 モーア
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 Raymond S., 1951, SDA—Japan
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 1946, SBC—1 Nishi 1 Chome,
 Minami 12 Jo, Sapporo Shi,
 Hokkaido 札幌市南 12 条西 1
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- Morano, Miss Sue, 1951, MJB**
 M—108 Wakabayashi-Machi, Se-
 tagaya Ku, Tokyo (Tel. 42-
 3634) 東京都世田谷区若林町 108
 モラノ
- Moreton, Dr. & Mrs. Hugh,**
 1951, (TGM) IND—748 Sakai,
 Musashino Shi, Tokyo (Tel.
 Musashino-2224) 東京都
 武蔵野市境 748 モートン
- Morgan, Rev. & Mrs. Jaymes**
 P., (China & Philippines) 1938
 & 1950, ABWE—Higashi Post
 Office Box 39, Kagoshima Shi
 鹿児島市東郵便局私書函 39 号
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 SBC—149 Osaka-Kamino-Cho,
 Tennoji Ku, Osaka (Tel. 77-
 6165) 大阪市天王寺区逢阪
 上ノ町 149 モーガン
- Morken, Mr. & Mrs. David E.,**

- 1950, YFC—36 Otsuka-Naka-Machi, Bunkyo Ku, Tokyo (94-5118) 東京都文京区大塚仲町36 モーケン
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- Moy**, Miss Agnes, 1951, FCM—(associate) 1 Mizuho-Cho, Narutaki, Ukyo Ku, Kyoto 京都市右京区鳴滝瑞穂町1 モーイ
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- Mullen, Mr. & Mrs. Leonard B.**, 1949, IND—Sakura Byoin, 1970 Shibukawa Machi, Gumma Ken 群馬県渡川町1970 桜病院内 ムーレン
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- Munk, Elder Keith**, 1950, 4/8 Dewa-Machi, Kanazawa Shi 金沢市出羽町8の4 マンク
- Munroe, Miss Ruth (RN)**, 1952, SDA—171 Amanuma 1 Chome, Suginami Ku, Tokyo (Tel. 39-0051, 39-4906) 東京都杉並区天沼1丁目171 マンロー
- Murakami, Elder Toshio**, 1952, Yanai Machi, Yamaguchi Ken 山口県柳井町 ムラカミ
- Murch, Miss Barbara**, 1950, NTM—c/o Yamazaki Ryokan, Oshamambe Machi, Samukushi Gun, Hokkaido 北海道山越郡長万部町 山崎旅館内 マーチ
- Myhrwold, Miss Froydia, ELC** —Nakagawa Cho 3 Chome, Shimoda Shi, Shizuoka Ken 静岡県下田市中川町3丁目 ミュウウォールド
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- Nelson, Miss Aasta, (China)**, 1949, TEAM—1 Kitazawa Cho 2 Chome, Setagaya Ku, Tokyo (Tel. 42-1059) 東京都世田谷区北沢町2丁目1 ネルソン
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1950, TEAM—(on furlough)
(帰国中) ネルソン
- Nelson, Mr. & Mrs. Donald,**
1951, TEAM—1433 Setagaya
2 Chome, Setagaya Ku, Tokyo
(Tel. 42-1367) 東京都世田谷区
世田谷2丁目1433 ネルソン
- Nelson, Rev. & Mrs. Loyce N.,**
1950, SBC—236 Hirose-Machi,
Okayama Shi 岡山市広瀬町236
ネルソン
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1950, SDA—6 Ohori-Machi,
Fukuoka Shi 福岡市大濠町6
ネルソン
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1952, ELC. c/o 2/11 Umezono-
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Aichi Ken. 愛知県岡崎市梅園町
1丁目11の2 ネルソン
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FEGC—1183 Zushi, Zushi Ma-
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三浦郡逗子町逗子 1183
ニューフェルド
- Neujahr, Mr. and Mrs. Robert,**
1952, MSL—Seibo Gakuen, 292
Nakayama, Hanno Cho, Iruma
Gun, Saitama Ken (Tel. Hanno
269) 埼玉県入間郡飯能町中山
292 聖望学園 ニュウヤー
- Netland, Mr. & Mrs. Anton,**
1952, TEAM—2447 Karuizawa,
Nagano Ken 長野県軽井沢2447
ネットランド
- Neve, Rev. & Mrs. Lloyd R.,**
1948, ULCA—118 Sasayama-
Machi 2 Chome, Kurume Shi
(Tel. 4972) 久留米市笹山町
2丁目118 ネービー
- Newbrander, Mr. & Mrs. Vir-
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Kurume Mura, Kitatama Gun,
Tokyo (Tel. Kurume 22)
東京都北多摩郡久留米村落合 30
ニューブランダー
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区内北町屋 ニコルス
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1949, SCBM—820 Kasumi Cho,
Kinosaki Gun, Hyogo Ken
兵庫県城崎郡香住町 820
ニコルス

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横浜市南区三春台 4 ニコルソン
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区内北町屋 ニコルソン
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板橋区板橋町 3 丁目 261
ニコルソン
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滋賀県八幡町 近江兄弟社
ニコルソン
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仙台市南六軒町 6 (帰国中)
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大阪市旭区中宮町 6 丁目 31
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東京都大田区田園調布 4 丁目 185
大石方 ニエミ
- Nii, Elder Kiyoshi,** 1950, LDS—3 Ueda-Fujimi-Cho, Morioka Shi
盛岡市上田富士見町 3 ニイ
- Nilsson, Miss E.,** (China), 1950, SMC—1675 Omiya, Fujinomiya Shi, Shizuoka Ken 静岡県富士宮市大宮 1675
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別府市別府局秋書函 8 号 ニムラ
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東京都世田谷区玉川中町 2 丁目

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- Noble**, Sister Dora A. 1952,—
14-2 Hiroo-Cho, Azabu, Minato
Ku, Tokyo 東京都港区麻布
広尾町 14 の 2 ノーブル
- Nordbo**, Rev. & Mrs. Anund,
1953, NMS—1 Teraguchi, Ta-
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Mikage 2878) 神戸市灘区
高羽寺口 1 ノルドボ
- Norden**, Mr. & Mrs. Russel Lee,
1953, RCA (IBC)—37 Yamate-
Cho, Naka Ku, Yokohama (Tel.
2-9183) 横浜市中区山手町 37
ノーデン
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NLM—21 Minami-Machi 1 Cho-
me, Higashi-Suma, Suma Ku,
Kobe 神戸市須磨区東須磨南町
1 丁目 21 ノールドストランド
- Nordstrom**, Miss Elaine, 1952,
BGCA—15 Kudan 4 Chome,
Chiyoda Ku, Tokyo 東京都
千代田区九段 4 丁目 15
ノールドストロム
- Nordvedt**, Rev. & Mrs. Thomas,
1951, LBA—40 Sakuragi Cho,
Ueno, Taito Ku, Tokyo (Tel.
83-2668) 東京都台東区上野
- Norman**, Rev. & Mrs. Howard,
1932, UCC (IBC)—7 Kwansei
Gakuin, Nishinomiya (Tel. Ni-
shinomiya 620) (on furlough
1953-1954) 西宮市上ヶ原 関西
学院 7 号館 (帰国中) ノーマン
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LDS—14-2 Hiroo Cho, Azabu,
Minato Ku, Tokyo 東京都港区
麻布広尾町 14 の 2 ノートン
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1952, TEAM—2543 Karuizawa,
Nagano Ken 長野県軽井沢 2543
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ra, Kasai Gun, Hyogo Ken
兵庫県加西郡下里村段下
ノートン
- Nuding**, Rev. & Mrs. Norman,
1951, ULCA—25 Ichiban Cho,
Kojimachi, Chiyoda Ku, Tokyo
東京都千代田区麹町一番丁 25
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- Nukida**, Rev. & Mrs. William J.,
1949, UPC—326 Fushimi-Cho,
Sapporo Shi, Hokkaido

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- Nyren, Miss Margareta**, 1949, MCCS—Ajino, Kojima Shi, Okayama Ken 岡山県児島市 味野 ナイレン
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- Oakey, Elder Russell W.**, 1951, 14-2 Hiroo Cho, Azabu, Minato Ku, Tokyo 東京都港区麻布 広尾町 14 の 2 オーキー
- O'Connor, Miss P.** 1952, CJPM —445 Hyakken Machi, Maebashi Shi 前橋市百軒町 445 オコノー
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- Oehler, Rev. Harald**, 1952, GE AM—20 Tomizaka 2 Chome, Bunkyo Ku, Tokyo (Tel. 92-2921) 東京都文京区富坂町
- Oestreich, Mr. George W. & Mrs. Frances M.**, 1949, JGF—462 Showa-Cho 4 Chome, Hamadera, Sakai Shi, Osaka Fu (Tel. Hamadera 324) 大阪府 堺市浜寺町昭和町 4丁目 462 オストライク
- Offner, Rev. and Mrs. Chark B.** 1951, CCCJ—66 Hozen, Kuma, Kariya Shi, Aichi Ken 愛知県刈谷市大字熊宇宝前 66 オフナー
- Ofstedal, Miss E. Dorothea**, 1950, ELC—82 Oiwake-Cho, Hamamatsu Shi, Shizuoka Ken 静岡県浜松市追分町 82 オフステダル
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- Okabe, Elder Gerald**, 1949, LDS —14-2 Hiroo Cho, Azabu, Minato Ku, Tokyo 東京都港区 麻布広尾町 14 の 2 オカベ
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東京都港区麻布広尾町 14 の 2
オルダム
- Oldridge**, Miss Mary Belle, (Th. D.), 1920, MC(IBC)—11 Konno-Cho, Shibuya Ku, Tokyo (on furlough 1953-1954) 東京都渋谷区金王町 11 (帰国中)
オールドリッジ
- Olfert**, Miss Marie A., 1951, FEGC—1183 Zushi, Zushi Machi, Miura Gun, Kanagawa Ken (Tel. Zushi 978) 神奈川県三浦郡逗子町逗子 1183
オルファート
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鹿児島市上荒田町 98 オリバー
- Olofsson**, Miss Eva, 1950, SFM—Box 16, Nakakyo P. O., Kyoto 京都市中京局私書函 16 号
オロフソン
- Olsen**, Elder Richard R., 1951, LDS—14-2 Hiroo Cho, Azabu, Minato Ku, Tokyo 東京都港区麻布広尾町 14 の 2 オルセン
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オルソン
- Olson**, Rev. and Mrs. Norman, ELC—1/17 Kajima-Cho, Fuji Machi, Shizuoka Ken 静岡県富士町鹿島町 17 の 1 オルソン
- Olson**, Mr. & Mrs. Oliver, 1949, TEAM— (on furlough) (帰国中) オルソン
- Oltman**, Miss C. Janet, 1914, RCA (IBC)—37 Yamate-Cho, Naka Ku, Yokohama 横浜市中区山手町 37 オルトマン
- Oltman**, Mr. & Mrs. Paul V., (S. A.), 1931, PN (IBC)—19/9 Tsuna Machi, Mita, Minato Ku, Tokyo (Tel. 45-0438) 東京都港区三田綱町 9 の 19
オルトマン
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- Oram**, Mr. Ray, 1950, WEC—Box 985, Central P. O., Tokyo 東京中央郵便局私書函 985 号
オラム
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OMF—2531 Karuizawa, Nagano Ken 長野県軽井沢 2531

オーミストン

Orth, Mr. Donald B., 1952, UCC (IBC)—Obihiro Shi, Hokkaido

北海道帯広市 オース

Ortman, Miss Dorothy, 1948, TEAM—(on furlough)

(帰国中) オルトマン

Osborn, Miss Allison, 1952, ABF—77 Kuritaya, Kanagawa

Ku, Yokomama 横浜市

神奈川区栗田谷 77 オスボン

Otsuka, Elder Masaji, 1952, 52 Tojiin-Minami-Machi, Kamikyo

Ku, Kyoto 京都市上京区

等持院南町 52 オオツカ

Outerbridge, Rev. (D. D.) & Mrs. Howard W., 1910, UCC

(IBC)—4, Kwansei Gakuin,

Nishinomiya (Tel. 620 and 670)

西宮市上ヶ原 関西学院 4 号館

アウトブリッジ

Overland, Rev. & Mrs. Norman, 1952, FM—961 Kashiwagi 4

Chome, Shinjuku Ku, Tokyo

東京都新宿区柏木 4 丁目 961

オヴ・ランド

Oxley, Mr. and Mrs. H. Dale, 1952, BPM—Hitoyoshi Shi, Ku-

mamoto Ken, 熊本県人吉市

オックスリー

— P —

Paine, Miss Mildred Anne, 1920, MC (IBC)—c/o Aikei Gakuen,

1035 Motoki 1 Chome, Adachi

Ku, Tokyo (Tel. Adachi (117)

2815) 東京都足立区本木 1 丁目

1035 愛恵学園 ペイン

Painton, Miss Margaret (N.Z., Aus.), 1951, WT—111 Minami

Kawahori Cho, Tennoji Ku,

Osaka 大阪市天王寺区南河堀

町 111 ペイントン

Pallmeyer, Rev. and Mrs. Paul, 1951, MSL—Migi 10 Go, 10 Jo

12 Chome, Asahigawa Shi,

Hokkaido 旭川市十条 12 丁目

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Palmer, Rev. & Mrs. Ralph T., 1952, UCMS (IBC)—Honjo

Machi, Yuri Gun, Akita Ken

秋田県由利郡本庄町 パーマー

Palmer, Mr. & Mrs. Roy, ASCM —c/o Post Office, Karatsu Shi,

Saga Ken 佐賀県唐津市

- 唐津郵便局気附 パーマー
Palmore, Rev. & Mrs. P. Lee, 445 Hyakken-Machi, Maebashi
 1922, 1920, MC (IBC)—1 Hana- Shi (Tel. Maebashi 5742)
 yama-Cho 1 Chome, Nagata 前橋市百軒町 445 パー
 Ku, Kobe (On furlough 1953- 1954) 神戸市長田区花山町
 1丁目1 パルモーン
- Pape**, Mr. & Mrs. W. H., 1952, 445 Hyakken-Machi, Maebashi
 OMF—2531 Karuizawa, Naga- Shi (Tel. Maebashi 5742)
 no Ken 長野県軽井沢 2531 前橋市百軒町 445 パー
 ペイブ
- Park**, Miss Carol, 1952, WUMS 445 Hyakken-Machi, Maebashi
 —221 Yamate-Cho, Naka Ku, Shi (Tel. Maebashi 5742)
 Yokohama (Tel. 2-9049) 前橋市百軒町 445 パー
 横浜市中区山手町 221 パーク
- Parker**, Rev. & Mrs. F. Calvin, 445 Hyakken-Machi, Maebashi
 1951, SBC—Togashi-Cho, Ka- Shi (Tel. Maebashi 5742)
 nazawa Shi 金沢市富樫町 前橋市百軒町 445 パー
 パーカー
- Paker**, Mr. & Mrs. Robert, 1952, 445 Hyakken-Machi, Maebashi
 TEAM—2514 Karuizawa, Na- Shi (Tel. Maebashi 5742)
 gano Ken 長野県軽井沢 2514, 前橋市百軒町 445 パー
 パーカー
- Parker**, Mr. & Mrs. J. L., 1949, 445 Hyakken-Machi, Maebashi
 FEGC—Shinonome Mura, Hi- Shi (Tel. Maebashi 5742)
 gashi-yamanashi Gun, Yama- 前橋市百軒町 445 パー
 nashi Ken 山梨県東山梨郡 前橋市百軒町 445 パー
 東雲村 パーカー
- Parr**, Miss D.A., 1927, CJPM— 445 Hyakken-Machi, Maebashi
 Shi (Tel. Maebashi 5742)
 前橋市百軒町 445 パー
- Parrish**, Elder David F., 1951, 445 Hyakken-Machi, Maebashi
 14 Kita-Machi, Muroran Shi, Shi (Tel. Maebashi 5742)
 Hokkaido 室蘭市北町 14 パリッシ
- Parsons**, Miss Maud, (China), 445 Hyakken-Machi, Maebashi
 1930, MC (IBC)—9 Nakakawa- Shi (Tel. Maebashi 5742)
 rage-Cho, Hirosaki Shi (Tel. 842-school) 引前市中瓦ヶ町 9
 パーソンズ
- Parsons**, Mr. & Mrs. Norman, 445 Hyakken-Machi, Maebashi
 1948, MC (IBC)—(on furlough 1953-1954) パーソンズ
- Parsons**, Rev. & Mrs. William B., 1951, PEC—Shimotachiuri-
 Agar, Karasumaru-Dori, Kamikyo Ku, Kyoto
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 PTL—298 Koenji 3 Chome, Su-
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Tokyo Union Church, 4 Onden,
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Koji Minami Koizumi, Sendai
Shi 仙台市南小泉八軒小路 167
の 3 サビナ

Sager, Mr. and Mrs. Jack, 1950,
SDA—32 Hasekura Cho, Sen-
dai Shi 仙台市支倉町 32

セイガー

Saito, Mr. & Mrs. Morse T.,
1949, 1948, MC(IBC)—8 Kita-
nagasa-Dori 4 Chome, Ikuta
Ku, Kobe (Tel. Fukiai 2-2961)
神戸市生田区北長狭通り 4 丁目
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JGF—643 Showa-Cho 5 Cho,
Hamadera, Sakai Shi, Osaka
Fu (Tel. Hamadera 139)
大阪府堺市浜寺町昭和町5丁643
サクラ
- Salomonsen**, Rev. & Mrs. Leif,
1950, NMS (China NMS 1842)
—1906 Katahara Machi, Taka-
hata, Nara Shi 奈良市高畑
片原町 1906 サロモンセン
- Sandberg**, Mr. and Mrs. Erik
1951, OMSS—122 Aoi-Cho, Mi-
nato, Wakayama Shi 和歌山市
湊葵町 122 サンドバーグ
- Sandvik**, Rev. & Mrs. Trygve,
1952, NMS,—15 Tezukayama
Nishi 3 Chome. Sumiyoshi Ku,
Osaka 大阪市住吉区帝塚山西
3丁目 15 サンドヴィク
- Sanoden**, Rev. and Mrs. Russell,
ELC—35 Komagome Hayashi
Cho, Bunkyo Ku, Tokyo 東京都
文京区駒込林町 35 サノデン
- Sanderholm**, Mr. & Mrs. Frank,
ASCM—c/o I. Sasaki, 85 Na-
nuka-Machi, Hitoyoshi Shi, Ku-
mamoto Ken 熊本県人吉市
七日町 85 佐々木方
- サンダーホルム
- Sapsford**, Mr. Leslie, 1953,
TEAM — 1190 Karuizawa,
Nagano Ken 長野県軽井沢 1190
サブスフォード
- Sargeant**, Mr. & Mrs. John,
1951, TEAM—1064 Karuizawa,
Nagano-Ken 長野県軽井沢
1064 サージェント
- Sargeant**, Miss Marguerite, 1951,
CA — Box 982 Central Post
Office, Tokyo 東京中央郵便局
私書函 982号 サージェント
- Satoda**, Miss Chiyoko, 1950,
JEM—Kujiranami-Machi, Ka-
shiwazaki Shi, Niigata Ken
新潟県柏崎市鯨波町 サトダ
- Satterwhite**, Dr. & Mrs. J.F.,
1952. SBC—1029 Seta-Machi,
Tantagawa. Setagaya Ku, To-
kyo (Tel. Tamagawa 244)
東京都世田谷区玉川瀬田町 1029
サターホワイト
- Saunders**, Miss Violet, 1931.
UCC (IBC)—2 Higashi-Torii-
zaka, Azabu, Minato Ku, To-
kyo (Tel. 48-3325) 東京都港区
麻布東鳥居坂 2 サンダース
- Savage**, Rev. & Mrs. F. D.,

- (China), 1949, OMS—391 Ka-shiwagi 3 Chome, Shinjuku Ku, Tokyo (Tel. 37-3664) 東京都新宿区柏木 3 丁目 391 サベージ
- Savage**, Mr. & Mrs. L.E., 1951, AG(Gt. B & I)—55 Hiratsuka-Cho 5 Chome, Shinagawa Ku, Tokyo 東京都品川区平塚町 5 丁目 55 サベージ
- Saville**, Miss Rose, 1925, JEB—504 Kaibara Cho, Hikami Gun, Hyogo-Ken 兵庫県氷上郡柏原町 504 サビル
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- Savolainen**, Rev. and Mrs. Vihtori J. 1905, JLM—(on furlough) Väpylä, Helsinki, Finland (帰国中) サボライネン
- Schär**, Mr. and Mrs. Paul, 1953, PAM—1146 Karuizawa, Nagano Ken 長野県軽井沢 1146 シャー
- Scheie**, Miss Anna, 1949, NLM—(furlough 1954) 46 Moto-daiku Machi, Tottori Shi 鳥取市元大工町 46 シエイエ
- Scherer**, Rev. & Mrs. James, 1952, ULC—303 Hyakunin Machi 3 Chome, Shinjuku Ku, Tokyo (Tel. 35-2419) 東京都新宿区百人町 3 丁目 303 シーラー
- Scherman**, Dr. & Mrs. (R.N.) Fred C., 1948, IND—Tokyo Christian Dental Clinic, 5 Surugadai 2 Chome, Kanda, Chiyoda Ku Tokyo (Tel. 25-1144) 東京都千代田区神田駿河台 2 丁目 5 東京クリスチャン齒科診療所 シャーマン
- Schmidt**, Miss Dorothy, (Philippines), 1937, PN (IBC)—Hokusei Gakuen, Minami 5 Jo Nishi 17 Chome, Sapporo Shi, Hokkaido (Tel. Sapporo 2-4276) (on furlough 1953-1954) 札幌市西 17 丁目南 5 条 北星学園 シュミット
- Schneider**, Miss Doris, 1952, EUB(IBC)—500 Shimo-Ochiai 1 Chome, Shinjuku Ku, Tokyo (Tel. 95-5031) 東京都新宿区下落合 1 丁目 500 シュナイダー
- Schneider**, Mr. and Mrs. Roy

- L., 1952, UCC (IBC)—2/35
Denen-chofu 3 Chome, Ota Ku,
Tokyo 東京都大田区田園調布
3丁目35の2 シュナイダー
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TEAM—2426 Karuizawa, Na-
gano Ken 長野県軽井沢 2426
ショーン
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M—43 Zaimoku-Cho, Numata
Machi, Gumma Ken 群馬県
沼田町材木町 43 シニデリッグ
- Schroeder**, Mr. Roy, 1951, MSL
—Nishi 6 Chome, Minami-Odori,
Sapporo Shi, Hokkaido 札幌市
南大通西 6丁目 シローダー
- Schubert**, Rev. & Mrs. William
E., (China), 1952, P.O. Box 7,
Koiwa, Edogawa Ku, Tokyo
(Tel. Koiwa 814) 東京都
江戸川区小岩町小岩局私書函7号
シューベルト
- Schultz**, Mr. Helmet, 1953, OM
S—391 Kashiwagi 3 Chome,
Shinjuku Ku, Tokyo 東京都
新宿区柏木 3丁目 391 シュルツ
- Schwab**, Miss Elsa, (Sumatra)
1941, MC (IBC)—Dr. Seiki
Hospital, Muro-Machi, Naka
Chojya-Machi, Kamikyo Ku,
Kyoto 京都市上京区室町中
長者町 佐伯病院内 シュワープ
- Schwab**, Mr. & Mrs. John, 1948,
TEAM—2-1 Surugadai 3 Cho-
me, Kanda, Chiyoda Ku, Tokyo
東京都千代田区神田駿河台 3丁
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E & R (IBC)—61 Kozenji-Dori,
Sendai Shi 仙台市光禅寺通り
61 シュワイッア
- Schwensen**, Dr. & Mrs. Ger-
hard, 1949, (China), SEAM—10
Shogoin-Higashi-Machi, Sakyo
Ku, Kyoto (Tel. 7-3456)
京都市左京区聖護院東町 10
シュワルゼンツ
- Scott**, Mr. Dick, 1952, TN—22
Momozono-Cho, Nakano Ku,
Tokyo (Mailing address: C.P.O.
Box 1067, Tokyo) 東京都中野
区桃園町 22 (東京中央郵便局私
書函 1067号) スコット
- Scruton**, Miss Fern, (B.W.I.),
1925, UCC (IBC)—2 Higashi-
Torizaka, Azabu, Minato Ku,
Tokyo (Tel. 48-3325) 東京都
港区麻布東島居坂 2

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Seamans, Captain (M.D.) & Mrs. 1948, SA—1170 Naka-Kiyoto, Kiyose Mura, Kitatama Gun, Tokyo 東京都北多摩郡清瀬村中清戸 1170 シーマンズ
- Searcy**, Miss Mary, 1920, MC (IBC)—c/o Keimei Jogakuin, 35 Nakayamate-Dori 4 Chome, Ikuta Ku, Kobe (on furlough) 神戸市生田区中山手通 4 丁目 35 啓明女学院 (帰国中) セルシー
- Searle**, Mr. & Mrs. Bruce (England), 1951, WT—772 Shinohara Cho, Kohoku Ku, Yokohama 横浜市港北区篠原町 772 サール
- Searle**, Mr. & Mrs. W.G., 1951, OMF—2531 Karuizawa, Nagano Ken 長野県軽井沢 2531 サール
- Seely**, Mr. & Mrs. Arthur, (China) 1950, TEAM & POBC—1439 Setagaya 2 Chome, Setagaya Ku, Tokyo 東京都世田谷区世田谷 2 丁目 1439 シーリー
- Seest**, Miss Dorothy Ethelyn, 1950 MC(IBC)—416 Hommachi, Ushita, Hiroshima Shi 広島市牛田本町 416 シースト
- Sells**, Miss Margaret, (China), 1949, PS—112 Yamamoto-Dori 4 Chome, Ikuta Ku, Kobe (Tel. Fukiai 1887) 神戸市生田区山本通 4 丁目 112 セルズ
- Selvey**, Miss Esther, 1952, MC (IBC) Kwassui Junior College, Higashiyamate-Cho, Nagasaki Shi (Tel. 1416) 長崎市東山手町活水短期大学 セルビー
- Setterholm**, Rev. & Mrs. Paul, 1952, ALM—142 Denenchofu 4 Chome, Ota Ku, Tokyo 東京都人田区田園調布 4 丁目 142 セターホルム
- Sevland**, Miss Eva, 1949, TEAM—(on furlough) (帰国中) セブランド
- Sharpless**, Miss Edith F., 1910, AFSC—836 Bizen Machi, Mito Shi 水戸市備前町 836 シャープレス
- Shattuck**, Miss Betty, 1949, TEAM—1352 Karuizawa, Nagano Ken 長野県軽井沢 1352 (帰国中) シャタック
- Shaum**, Elder Milton K., 1950,

- 52 Tojiin-Minami-Machi, Kamikyo Ku, Kyoto 京都市上京区等持院南町 52 ショウム
- Shaver, Rev. & Mrs. I. L.,** 1919, MC (IBC)—94 Niage Machi, Ohita Shi 大分市荷揚町 94 シエパー
- Shaw, Mr. & Mrs. Bernard N.,** 1950, FEGC—105 Fusuma-Cho Meguro Ku, Tokyo 東京都目黒区釜町 105 ショウ
- Sheets, Mr. & Mrs. William F.,** 1951, RCA (IBC)—298 Yonban-Cho, Jigyo-Higashi-Machi, Fukuoka Shi 福岡市地行東町四番町 298 シーツ
- Shelton, Rev. & Mrs. A. T.,** 1953, MS—391 Kashiwagi 3 Chome, Shinjuku Ku, Tokyo (Tel. 37-3664) 東京都新宿区柏木 3 丁目 391 シエルトン
- Shepard, Rev. & Mrs. J. W. Jr.,** 1950, SBC—Seinan Gakuin, Nishijin-Machi, Fukuoka Shi (Tel. 2-053) 福岡市西新町西南学院 シエパード
- Shepherd, Rev. & Mrs. Doyle M.,** 1949, CN—835 Nishi 12 Chome, Minami 16 Jo, Sapporo Shi Hokkaido 札幌市南十六条西 12 丁目 835 シエパード
- Shepherd, Miss K. M.,** 1910, SPG—11 Taidera 2 Chome, Akashi Shi (on furlough) 明石市太寺 2 丁目 11 (帰国中) シエパード
- Sheppard, Miss Alison,** 1952, MSCC, YWCA—Surugadai, Chiyoda Ku, Tokyo 東京都千代田区駿河台 YWCA シエパード
- Sherer, Rev. & Mrs. R. C.,** 1948, SBC—1 Kamitsutsui-Dori 7 Chome, Fukiai Ku, Kobe (Tel. 2-0017) 神戸市葺合区上筒井通 7 丁目 1 シエラー
- Sherman, Miss Lucille,** 1951, OCM—31 Nakamiya-Cho 6 Chome, Asahi Ku, Osaka 大阪市旭区中宮町 6 丁目 31 シヤーマン
- Shibata, Rev. and Mrs. George,** 1949, MSL—860 Shimo-Meguro 4 Chome, Meguro Ku, Tokyo (Tel. 49-4080) 東京都目黒区下目黒 4 丁目 860 シバタ
- Shirota, Sister Sumiko** 1951, Matsuba-Dori 2 Chome, Toyonaka Shi, Osaka Fu 大阪府豊中市松葉通り 2 丁目 シロタ

- Shorey, Mr. & Mrs. William,** 1952, TEAM—Oda Mura, Tsukuba Gun, Ibaraki Ken 茨城県筑波郡小田村 ショーレイ
- Shorrock, Rev. & Mrs. Hallam C. Jr.,** 1947, UCMS(IBC)—890 Mure, Mitaka Shi, Tokyo 東京都三鷹市牟礼 890 ショロック
- Shumway, Elder J. Fredrick** 1950—29 Ichizaki-Cho, Hirao, Fukuoka Shi 福岡市平尾市崎町 29 シャムウェイ
- Sides, Mrs. Norma ASCM—c/o** Jisaburo Baba, 3 Kumi, Wakakusa-Cho, Beppu Shi 別府市若草町 3 組 馬場方 サイズ
- Siebert, Mr. & Mrs. Johnny,** 1951, FEGC—253 Shimobu, Sawai, Mita Mura, Nishitama-Gun, Tokyo 東京都西多摩郡三田村沢井下分 253 シェイベルト
- Silfwerbrand, Rev. & Mrs. Carl G.O.,** (China), 1950, SHM—17 Hikage, Shirakawa Shi, Fukushima Ken 白河市日影 17 瑞典聖潔教会 シルフェーブランド
- Simeonsson, Mr. & Mrs.** Josef, (China), 1950, SAM—141 Kamiikengawa-Cho, Hamatsu Shi 浜松市上池川町 141 シメオンソン
- Simpson, Rev. & Mrs. (RN)** Roger, 1951, PN (IBC)—480 Hama-no-Cho, Higashi-Machi, Mihara Shi, Hiroshima Ken 三原市東町浜の町 480 シンプソン
- Sims, Mr. & Mrs. Harrold,** 1947, YJ—450 Arai Machi, Nakano Ku, Tokyo 東京都中野区新井町 450 シムズ
- Singleton, Miss Eileen M.,** 1951, OMF—2531 Karuizawa, Nagano Ken 長野県軽井沢 2531 シングルトン
- Sipple, Mr. & Mrs. Carl S.** (China), 1930, E & R (IBC)—6 Minami-Rokken-Cho, Sendai Shi (Tel. 6876) 仙台市南六軒町 6 シップル
- Siter, Miss Verlaine Ruth,** 1953, RCA (IBC)—Baiko Jogakuin, 1854 Maruyama Cho, Shimonoseki Shi 下関市丸山町 1854 梅光女学院 シッター
- Skauge, Miss Olga,** 1950, FCM

- Mikumi Machi, Fukui Ken
福井県三国町 スカウゲ
- Skillman**, Rev. & Mrs. (RN)
John, 1951, MC (IBC)—12 Aoba Cho, Shibuya Ku, Tokyo
(Tel. 48-6106) 東京都渋谷区
青葉町12 スキルマン
- Sköld**, Rev. & Mrs. Sam, 1950,
MCCS—Ajino, Kojima Shi,
Okayama Ken 岡山県児島市
味野 スコルド
- Skouson**, Elder Garth 1951,
Yanai Machi, Yamaguchi Ken
山口県柳井町 スコウソン
- Skovolt**, Miss Dorothy, 1951,
LBA—40 Sakuragai Cho, Ueno,
Taito Ku, Tokyo 東京都台東区
上野桜木町40 スコヴオルト
- Skudler**, Rev. & Mrs. Edward,
1952, JFMM—91 Furukaji-
Machi, Taira Shi, Fukushima
Ken 平市古鍛冶町91
スクドラー
- Slichter**, Miss B., 1949, CJPM—
445 Hyakken Machi, Maeba-
shi Shi 前橋市百軒町445
スリクター
- Sluder**, Miss Stella, 1952, TEAM
—1428 Karuizawa, Nagano Ken
長野県軽井沢1428 スルーダー
- Smith**, Miss Alice E., 1937, JEB
—3030 Takashima Cho, Taka-
shima Gun, Shiga Ken 滋賀県
高島郡高島町3030 スミス
- Smith**, Elder Richard N., 1950,
397 Suwa-Machi, Yamagata Shi
山形市諏訪町397 スミス
- Smith**, Miss E. Ruth, 1949, TEA
M—6659 Sanjin-Cho, Koga Shi,
Ibaraki Ken 茨城県古河市
三神町6659 スミス
- Smith**, Miss Genevieve, 1948,
TEAM —(on furlough) (帰国
中) スミス
- Smith**, Miss G., 1950, SPG—21
Yamamoto-Dori 2 Chome, Iku-
ta Ku, Kobe 神戸市生田区
山本通2丁目21 スミス
- Smith**, Mr. James H., 1951, IND,
BAP.—397 Naka Machi, Koi,
Hiroshima Shi 広島市巴斐中町
397 スミス
- Smith**, Miss Jane, 1947, MM—
Tomidahama, Yakkaichi Shi
Mie Ken. (Tel. Tomida 96)
三重県四日市市富田浜
美濃ミッション スミス

- Smith, Miss Lucy E.**, 1948, SBC—35/1177 Yoyogi-Uehara-Cho, Shibuya Ku, Tokyo 東京都渋谷区代々木上原町 1177 の35 スミス
- Smith, Miss Margaret**, 1947, CBFMS—68 Umetate-Machi, Yamagata Shi 山形市埋立町 68 スミス
- Smith, Miss Mildred**, (England), 1951, WT—772 Shinohara Cho, Kohoku Ku, Yokohama 横浜市港北区篠原町 772 スミス
- Smith, Mr. & Mrs. Nathan L.**, 1951, CG—2/142 Fujimicho 1 Chome, Tachikawa Shi, Tokyo (Tel. Tachikawa 564) 東京都立川市富士見町 1 丁目 142 の2 スミス
- Smith, Rev. Norman**, 1951, MS CC—c/o Rt. Rev. P. K. Ueda, Higashi 6 Chome, Kita 10 Jo, Sapporo Shi, Hokkaido 札幌市北十条東 6 丁目 上田主教方 スミス
- Smith, Rev. Robert M.**, 1951, PEC—31 Tengumatsu, Fukuoka Shi 福岡市天狗松 31 スミス
- Smith, Mr. & Mrs. Roy**, 1903, (retired) MC(IBC)—15 Shinohara-Minami-Cho 2 Chome, Nada Ku, Kobe (Tel. Mikage 5750) 神戸市灘区篠原南町 2 丁目 15 スミス
- Smith-Wesley, Miss Moira**, (Aus.), 1950, WT—Yamate Dori 1 Chome, Higashi-Tarumi-Cho, Tarumi Ku, Kobe 神戸市垂水区東垂水町 山手通 1 丁目 スミス・ウエスレー
- Smyser, Rev. M. Mosser**, 1903, 1950, IND—20 Ueno-dai-Cho, Yokote Shi, Akita Ken (Tel. Yokote 503) 秋田県横手市上野台町 20 スマイザー
- Smythe, Mrs. L. C. M.**, 1916, PS—33 Chikara-Machi 4 Chome, Higashi Ku, Nagoya (Tel. Higashi 4-6421) 名古屋市東区主税町 4 丁目 33 スマイス
- Snelson, Miss Irene S.**, (RN), 1949, JGF—63 Showa Cho 1 Chome, Hamadera, Sakai Shi, Osaka Fu, (Tel. Hamadera 19) 大阪府堺市浜寺町昭和町 1 丁目 63 スネルソン
- Snider, Mrs. Hilda**, 1952, CMA

- Minami Horibata, Matsuyama Shi 松山市南堀端
スナイダー
- Snyder, Miss Ruth F., 1952, E & R (IBC)—28 Uwacho, Komegafukuro, Sendai Shi** 仙台市米ヶ袋上丁 28 スナイダー
- Söderbacka, Rev. & Mrs. Gottofrid, 1952, JLM—108 Kobinata-Suido-Cho, Bunkyo Ku, Tokyo** 東京都文京区小日向水道町 108 ソオデルバック
- Soderberg, Miss I., (China), 1951, SMC—3309 Miya-Cho, Mishima Shi, Shizuoka Ken** 静岡県三島市宮町 3309
ソデルベルグ
- Solvoll, Rev. & Mrs. A., 1951, FCM—15 Shironouchi-Dori 1 Chome, Nada Ku, Kobe** 神戸市灘区城内通 1 丁目 15
ソルヴォル
- Sorley, Rev. and Mrs. Francis B. 1948, BGCA—11 Toyotama-Kita 2 Chome, Nerima Ku, Tokyo** 東京都練馬区豊玉北 2 丁目 11 ソーリー
- Sorenson, Rev. & Mrs. Morris A., Jr., 1953, ELS.—35 Koma-
gome-Hayashi-Cho, Bunkyo Ku, Tokyo** 東京都文京区駒込林町 35 ソレンソン
- Sorrentino, Dr. & Mrs. Louis V., 1951, CBFMS—Kurosawajiri Machi, Waka Gun, Iwate Ken** 岩手県和賀郡黒沢尻町
ソレンテイノ
- Souza, Sister Gertrude K., 1951, 14 Nishizawa-Cho 2 Chome, Chigusa Ku, Nagoya** 名古屋市千種区西坂町 2 丁目 14 スーサ
- Spaulding, Rev. & Mrs. Lyman R., 1949, 1950, JEM—Kashiwazaki Seisho Gakuin, Kujiranami-Machi, Kashiwazaki Shi, Niigata Ken** 新潟県柏崎市鯨波町 柏崎聖書学院
スポールディング
- Spear, Miss Dora, 1952, UCMS (IBC)—1233 Oji Machi, Kita Ku, Tokyo** 東京都北区王子町 1233 スピア
- Spence, Rev. & Mrs. R.M., (RN) —9 Nishikojima Cho, Daitoku-en, Nagasaki Shi** 長崎市大徳園西小島町 9 スペンス
- Spencer, Rev. & Mrs. A.E., 1952, SBC—352 Nishi Okubo 2 Cho-**

- me, Shinjuku Ku, Tokyo
東京都新宿区西大保 2 丁目 352
スペンサー
- Spencer**, Miss Gladys G. 1947,
PEC—St. Alban's Kindergarten,
494 Namiuchi - Rempei - Cho,
Tsukuri-michi, Aomori Shi
青森市造道浪打練兵町 494
聖アルバン幼稚園 スペンサー
- Sperry**, Elder Ralph B., 1950,
—24 Oji-Cho 3 Chome, Abeno
Ku, Osaka 大阪市阿倍野区
王子町 3 丁目 24 スペリー
- Spoor**, Miss Eulalia, ASCM—Ni-
shidori, Hagiwara-Machi, Ya-
tsushiro Shi, Kumamoto Ken
熊本県八代市萩原西通
スプール
- Spoor**, Mr. Wayne LeRoy, 1951,
NTM—260 Minami Chotokuji,
Shimminato Shi, Toyama Ken
富山県新湊市南長徳寺 260
スプール
- Springer**, Mr. & Mrs. Victor,
1949, TEAM—735 Setagaya
4 Chome, Setagaya Ku, Tokyo
(Tel. 42-4209) 東京都世田谷区
世田谷 4 丁目 735 スプリンガー
- Sproat**, Elder Herbert K., 1951,
1065 Ise-Machi, Kofu Shi
甲府市伊勢町 1065 スプロート
- Sproat**, Elder William, 1949,
LDS—3 Ueda-Fujimi-Cho, Mo-
rioka Shi 盛岡市上田富士見町
3 スプロート
- Squire**, John Robert, 1952, MC
(IBC)—Aoyama Gakuin, Mido-
rigaoka, Shibuya Ku, Tokyo
東京都渋谷区緑ヶ丘 青山学院
スクワイヤー
- Stallings**, Elder Lon B., 1950,
LDS—P. O. Box 11, Yanai
Machi, Yamaguchi Ken
山口県柳井町柳井局私書函 11 号
ストーリングス
- Stanley**, Miss Ethel, 1951, NTM
—Sanban-Cho, Ushutsu Machi,
Ishikawa Ken 石川県宇出津町
三番町 スタンレイ
- Start**, Dr. & Mrs. R. K., (RN),
1930, MSCC—New Life Sana-
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123 Kugayama 3 Chome, Sugi-
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Douglas, ELC—35 Komagome-
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西山町 146 スエットランド

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県上伊那郡伊那町伊那辺 4492
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練馬区南町 3860 シツツマ

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千種区元古井町27の9 タケウチ

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山形市諏訪町 397 タナカ

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南区鳥栖町 2 丁目 78 タング

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京都市上京区小松原北町 58
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5955) 東京都渋谷区千駄谷
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馬場町 217 トイエル
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Osaka (Tel. 46-0234) 大阪市
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(on furlough) 金沢市寺町3丁
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1949, IND—2163 Karuizawa,
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長野県軽井沢 2163 タイガート
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ASCM (ASC)—Kakustien, Oi-
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老松町鶴水園 アンルー
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Hokkaido 札幌市南12条西12
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1951, CRJM—299 Egota 1 Cho-
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von Malmborg, Miss Florence,
1950, SMC—149 Hiramachi,
Numazu Shi 沼津市平町 149
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von Rechwitz, Miss Ursula,
1953, JCGM—1847 Sanno 2
Chome, Ota Ku, Tokyo
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Vorland, Rev. & Mrs. Gerhard
E., 1953, ELC—20 Tokiwadai
2 Chome, Itabashi Ku, Tokyo
東京都板橋区常磐台 2 丁目 20
ヴォールランド

Voran, Rev. & Mrs. Peter, 1951,
GCM—12 Yamamoto-Dori, 4
Chome, Ikuta Ku, Kobe
神戸市生田区山本通 4 丁目 12
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Voth, Rev. & Mrs. W. C., 1951,
GCM—50 Yodogawa-Cho 3
Chome, Miyazaki Shi 宮崎市
淀川町 3 丁目 50 ヴォース

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Wagner, Miss Dora A., 1913,
MC(IBC)—Iai Joshi Koto Gak-
ko, 64 Suginami-Cho, Hakodate
Shi Hokkaido (Tel. home-5277
school-1118) 函館市杉並町 64
遺愛女子高等学校 ワグナー

Wagner, Mr. Glenn W., PTL—
298 Koenji 3 Chome, Suginami
Ku, Tokyo 東京都杉並区高円寺
3 丁目 298 ワグナー

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64 Suginami Cho, Hakodate
Shi, Hokkaido (Tel. home-5277
school-1118) 函館市杉並町 64
遺愛女子高等学校 ワルドロン

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1950, SBC—5533 Nakajima-
Hachijo-Dori 1 Chome, Ohita
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- Wandel, Miss Dagny** 1951, MCCS—361 Kuwabatake, Amimohama, Okayama Shi 岡山市網浜桑畑361 ワンデル
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- Waterman, Miss Gertrude,** 1949, ABF—1100 Shinmen, Toyonaka Shi, Osaka Fu 大阪府豊中市新免1100 ウォーターマン
- Watkins, Miss Elizabeth,** 1921, SBC—c/o Nomoto, 832 Dogo, Matsuyama Shi 松山市道後

- 832 野本方 ワットキンス
- Watson, Rev. & Mrs. Leslie,**
1950, SBC—352 Nishi Okubo
2 Chome, Shinjuku Ku, Tokyo
東京都新宿区西大久保2丁目352
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1951, TEAM—1068 Setagaya 2
Chome, Setagaya Ku, Tokyo
(Tel. 42-2233) 東京都世田谷区
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(Tel. 48-3325) 東京都港区麻布
東鳥居坂2 ウエブスター
- Webster-Smith, Miss Irene,**
1916, ICF—3/1, Surugadai 2
Chome, Kanda, Chiyoda Ku,
Tokyo (Tel. 25-1512) 東京都
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Machi, Kita Ku, Nagoya
名古屋市北区長久寺町43
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- Weller, Miss Mary E.,** 1952,
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no Ken 長野県軽井沢2531
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1900, PN (IBC)—47 of 45
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Minato Ku, Tokyo 東京都
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- Wenger, Rev. & Mrs. Eugene,**
(RN) 1951, EUB (IBC)—31
Shimo-Yanagi-Cho, Murasaki-
no, Kamikyo Ku, Kyoto (Tel.
Nishijin 4-3063) 京都市上京区
紫野下柳町31 ウエンガー
- Wenger, Mrs. Mary, ASCM—c/o**
Uchiro Ito, 617 Yoyogi-Hatsu-
dai, Shibuya Ku, Tokyo

東京都渋谷区代々木初台 617
伊藤方 ウエンガー

Wennborg, Mrs. Ingeborg. 1951,
MCCS—640 Asahi-Machi, Ku-
rashiki Shi, Okayama Ken
岡山県倉敷市旭町 640

ウエンボルク

Wennerstrom, Mr. Robert,
1951, MSL—Asahi-Machi 4
Chome, Asahigawa Shi, Hok-
kaido (Tel. 4471) 旭川市旭町
4 丁目 ウエナーstrom

Wentz, Rev. & Mrs. Edwin. C.,
1951, ULC—979 Hamamatsu-
Cho, Maidashi, Fukuoka Shi
(Tel. 3-4580) 福岡市馬出浜松町
979 ウェンツ

Werdal, Rev. & Mrs. Philip,
1950, LBA—Moto-Shin-Cho,
Narayama, Akita Shi (Tel. A-
kita 4049) 秋田市橋山本新町
ウエーダル

Werdal, Rev. & Mrs. Morris,
1949, LBA—Honcho 1 Chome,
Sakata Shi, Yamagata Ken
(Tel. Sakata 1307) 酒田市
本町 1 丁目 ウエーダル

West, Mr. & Mrs. Robert, MCM
—4/500 Mabashi, Sugunami

Ku, Tokyo 東京都杉並区馬橋
500 の 4 ウエスト

Westberg, Rev. & Mrs. Harry,
1952, EMCA—Gakko-Cho 3
Chome, Nagaoka Shi (Tel.
Nagaoka 2753) 長岡市学校町
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Westfall, Miss Mary E., 1952,
MC (IBC) — Keimei Girls'
School, 35 Nakayamate-Dori
4 Chome, Ikuta Ku, Kobe
神戸市生田区中山手通 4 丁目 35
啓明女学院 ウエストフオール

Whaley, Rev. & Mrs. C. L.,
1949, SBC—537 Suwanodai, To-
mino, Kokura Shi (Tel. 5-0108)
(on furlough) 小倉市富野
諏訪ノ台 537 ホエラー

Whan, Mr. & Mrs. Milton,
1948, IND—5-Han, Midori-
gaoka-Soen, Beppu Shi 別府市
緑ヶ岡荘園 5 班 ウアン

Whewell, Miss Elizabeth, 1928,
MM—Tomidahama, Yokkaichi
Shi, Mie Ken (Tel. Tomida 96)
三重県四日市市富田浜
美濃ミッション

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OMF—Minato Cho, Mori Machi, Kayabe Gun, Hokkaido
北海道茅部郡森町港町 ホワイトト
—31 Nakamiya-Cho 6 Chome,
Asahi Ku, Osaka 大阪市旭区
中宮町6丁目31
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- White, Mr. & Mrs. Lloyd, 1952,**
TEAM—2447 Karuizawa, Nagano Ken 長野県軽井沢 2447
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- White, Miss Sarah, 1948, PEC—**
c/o St. Luke's Hospital, 19
Akashi-Cho, Chuo Ku, Tokyo
(Tel. home 55-3102) 東京都
中央区明石町 19 聖路加病院
ホワイトト
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8 Miyayama-Cho 1Chome, Nada
Ku, Kobe 神戸市灘区宮山町
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MC(IBC)—Seiwa Joshi Tanki
Daigaku, Okadayama, Nishino-
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女子短期大学 ホワイトヘッド
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NTM—c/o Fanger, 2/31 Tachi-
Machi, Mizusawa Machi, Iwate
Ken 岩手県水沢町立町 31 の 2
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- Whybray, Rev. & Mrs. R. N.,**
1952, SPG—16 Tamagawa-Na-
ka-Machi 2 Chome, Setagaya
Ku, Tokyo (Tel. Tamagawa
575) 東京都世田谷区玉川中町
2丁目16 聖公会神学院
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1951, LM—1933 Nakanojima,
Kawasaki Shi 川崎市中野島
1933
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MBC—59 Sonbachi Cho, 4 jo-
dori, Ishibashi Soen, Ikeda Shi,
Osaka Fu (Tel 210) 大阪府
池田市石橋荘園四条通尊鉢町 59
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(China), 1951, MBC—59 Son-
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(Tel. 210) 大阪府池田市石橋
荘園四条通尊鉢町 59
ワインズ
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ICEF—22 Sawada, Tsukuri-
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造道沢田 22 ウイルコックス
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大阪市天王寺区南河堀町 111
ワイド
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1949, IBPFM—273 Horinouchi
1 Chome, Suginami Ku, Tokyo
(Tel. 38-0017) 東京都杉並区
堀ノ内 1 丁目 273
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SPG—Koran Jogakko, 1046,
Hiratsuka 7 Chome, Shinaga-
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平塚 7 丁目 1046 香蘭女学校
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Box 982, Central Post Office,
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982号 ウイルズ
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K., 1953, LM—58 Shoto Cho,
Shibuya Ku, Tokyo 東京都
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- Williams**, Rev. and Mrs. F. T.,
1929, JEB—11 Shiomidai-Cho
5 Chome, Suma Ku, Kobe
神戸市須磨区汐見台町 5 丁目 11
ウイリアムズ
- Williams**, Miss Agnes S., CMS
—Poole Gakuin, Katsuyama-
Dori 5 Chome, Ikuno Ku,
Osaka (Tel. 77-0290) 大阪市
生野区勝山通 5 丁目 プール学院
ウイリアムズ
- Williams**, Rev. & Mrs. Phillip,
1953, E & R (IBC)—33 Uwa-
Cho, Komegafukuro, Sendai
Shi 仙台市米ヶ袋上丁 33
ウイリアムズ
- Williams**, Mr. & Mrs. F. E. C.,
1951, MC(IBC)—Chinzei Gaku-
in, Isahaya Shi, Nagasaki Ken
(Tel. 222) 長崎県諫早市 鎮西

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OMS—391 Kashiwagi 3 Chome,
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新宿区柏木 3 丁目 391
ウイリアムソン
- Wilson, Rev. & Mrs. Donald M.,**
1948, ULCA—389 Izumicho,
Isahaya Shi, Nagasaki Ken
長崎県諫早市泉町389 ウイルソン
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(IBC)—936 Waseda-Ku, Ushi-
da, Hiroshima Shi 広島市牛田
早稲田区 936 ウイルソン
- Wilson, Mr. & Mrs. T. C. 1951**
CJPM—4 Chome, Omama Ma-
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Ken 群馬県山田郡大間々町
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1951, MC(IBC)—c/o Aoyama
Gakuin University, 22 Midori-
gaoka, Shibuya Ku, Tokyo
東京都渋谷区緑ヶ丘 22 青山学院
- Wine, Mr. & Mrs. Victor**
1950, JAM—Kinkakuji-Iriku-
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京都市上京区金閣寺入口前
ワイン
- Wingert, Mr. Norman A.,**
(China), MCC—7 Kasugade-
Cho Naka 6 Chome, Konohana
Ku, Osaka (Tel. 46—0234)
大阪市此花区春日出町中6丁目7
ウィングート
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Kami-Kakinokibatake, Kana-
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上柿木島 北陸学院 ウイン
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CBFMS—156 Itabashi-Machi
10 Chome, Itabashi Ku, Tokyo
東京都板橋区板橋町10丁目156
ウィンター
- Winters, Mr. & Mrs. Gerald,**
1952, TEAM—2418 Karuizawa,
Nagano Ken 長野県軽井沢
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ULCA—3 Nakajima-Dori 2
Chome, Fukiai Ku, Kobe

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ULCA—217 Nakanohashi Koji,
Saga Shi (Tel. 2010) 佐賀市
中ノ橋小路217 ウィンテル
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1953, ULCA—303 Hyakunin
Cho 3 Chome, Shinjuku Ku,
Tokyo (35-2419) 東京都新宿区
百人町3丁目303
ウィットホフト
- Wolfe**, Miss Evelyn, (Brazil),
1924, MC(IBC)—Seibi Gakuen,
124 Maita Machi, Minami Ku,
Yokohama (Tel. 3-7363)
横浜市南区蒔田町124 成美学園
ウルフ
- Wolfe**, Rev. & Mrs. A. Gordon,
1948, WH—261 Itabashi-Ma-
chi 3 Chome, Itabashi Ku,
Tokyo (Tel. 96-1233) 東京都
板橋区板橋町3丁目261 ウルフ
- Wolgemuth**, Mr. & Mrs. Sam,
1952, YFC—645 Shimo-Meguro
3 Chome, Meguro Ku, Tokyo
東京都目黒区下目黒3丁目645
ウオルゲムス
- Wolverton**, Miss Helen, 1951,
WPC—138 Shibazaki Cho 4
Chome, Tachikawa Shi, Tokyo
東京都立川市柴崎町4丁目138
ウォルヴァトン
- Wood**, Miss Joan, 1951, NTM—
344 Choanji, Showa Mura, Iko-
ma Gun, Nara Ken 奈良県
生駒郡昭和村長安寺344 ウッド
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1950, SBC—Seinan Gakuin, Ni-
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福岡市西新町 西南学院 ウッド
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Kamikyo Ku, Kyoto (Tel. Ni-
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今出川上ル室町通り ウッド
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Jr., 1952, SDA—171 Amanuma
1 Chome, Suginami Ku, Tokyo.
(Tel. 39-0051, 39-4906) 東京都
杉並区天沼1丁目171 ウッツ
- Wooley**, Miss A.K., 1915, SPG
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tsuka 7 Chome, Shinagawa Ku,
Tokyo 東京都品川区平塚7丁
目1046 香蘭女学校 ウーレー

- Woollett**, Mr. & Mrs. John,
JSCM—4022 Himegi-Cho, Mi-
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都城市姫城町 4022 ウーレット
- Worrell**, Miss Annabell, 1950,
UCC(IBC)—2 Higashi-Toriiza-
ka. Azabu, Minato Ku, Tokyo
(Tel. 48-3325) 東京都港区麻布
東鳥居坂 2 ウオレル
- Wright**, Rev. & Mrs. M.J.,
1950, SBC—2/110 Tokiwa-Cho
5 Chome, Urawa Shi 浦和市
常盤町 5 丁目 110 の 2 ライト
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1931, 1948, IND—9 Okyo-Machi
Shinjuku Ku, Tokyo
東京都新宿区大京町 9 ライト
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Mariya Kwan, 8 Sakae-Cho,
Shiba, Minato Ku, Tokyo
東京都港区芝栄町 8 聖マリヤ館
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c/o Yamazaki Ryokan, Osha-
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Gun, Hokkaido 北海道山越郡
長万部町 山崎旅館内 エイコ
- Yamada**, Miss Ellen, AG—1-
1/1743 Tesaki, Sumiyoshi Cho,
Higashinada Ku, Kobe (Tel.
Mikage 3808) 神戸市東灘区
住吉町手先 1743 の 1 ヤマダ
- Yanagisawa**, Elder Masataro,
1952,—125 Ryusuke-Cho, Koma-
tsu Shi, Ishikawa Ken 石川県
小松市龍助町 125 ヤナギサワ
- Yearick**, Mr. & Mrs. Homer,
1953, E & R (IBC)—1233 Oji
Machi, Kita Ku, Tokyo 東京都
北区王子町 1233 イーリック
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14-2 Hiroo Cho, Azabu, Mina-
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広尾町 14 の 2 ヨシノ
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MJBK—108 Wakabayashi-Ma-
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42-3684) 東京都世田谷区
若林町 108 ヨーマンズ
- Young**, Mr. & Mrs. Clarence W.,
1952, FEGC—111 Hakuraku,
Kanagawa Ku, Yokohama (Tel.
4-5217) 横浜市神奈川区白楽
111 ヤング
- Young**, Rev. & Mrs. John M.L.,
(RN) (Manchuria, China),

- 1949, IBPFM—1235 Matsunoki
Cho, Suginami Ku, Tokyo (Tel.
38-5510) 東京都杉並区松ノ木町
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1947, ABCFM (IBC)—Doshisha
University, Kamikyo Ku, Kyoto
京都市上京区 同志社大学
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- Young, Miss Ruth C.,** 1952,
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Gun, Wakayama Ken 和歌山県
東牟婁郡勝浦町 101 の 1
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1952, JAM—Ikoma, Nara Ken
奈良県生駒町 ザモラ
- Zander, Miss Helen R.,** 1928,
RCA(IBC)—37 Yamate Cho.
Naka Ku, Yokohama (Tel. 2-
9183) 横浜市中区山手町 37
ザンター
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千葉県松戸市松戸 3 丁目 989
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Mrs. Eulalie L.,** 1951, JGF—
635 Hageromo, Takaishi Cho,
Sempoku Gun, Osaka Fu
大阪府泉北郡高石町羽衣 653
ジムマーマン
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MSL—267 Takahana 4 Chome,
Omiya Shi, Saitama Ken (Tel.
Office 1598, home 1598)
大宮市高鼻 4 丁目 267
ツイヒナー
- Zwintscher, Rev. and Mrs.
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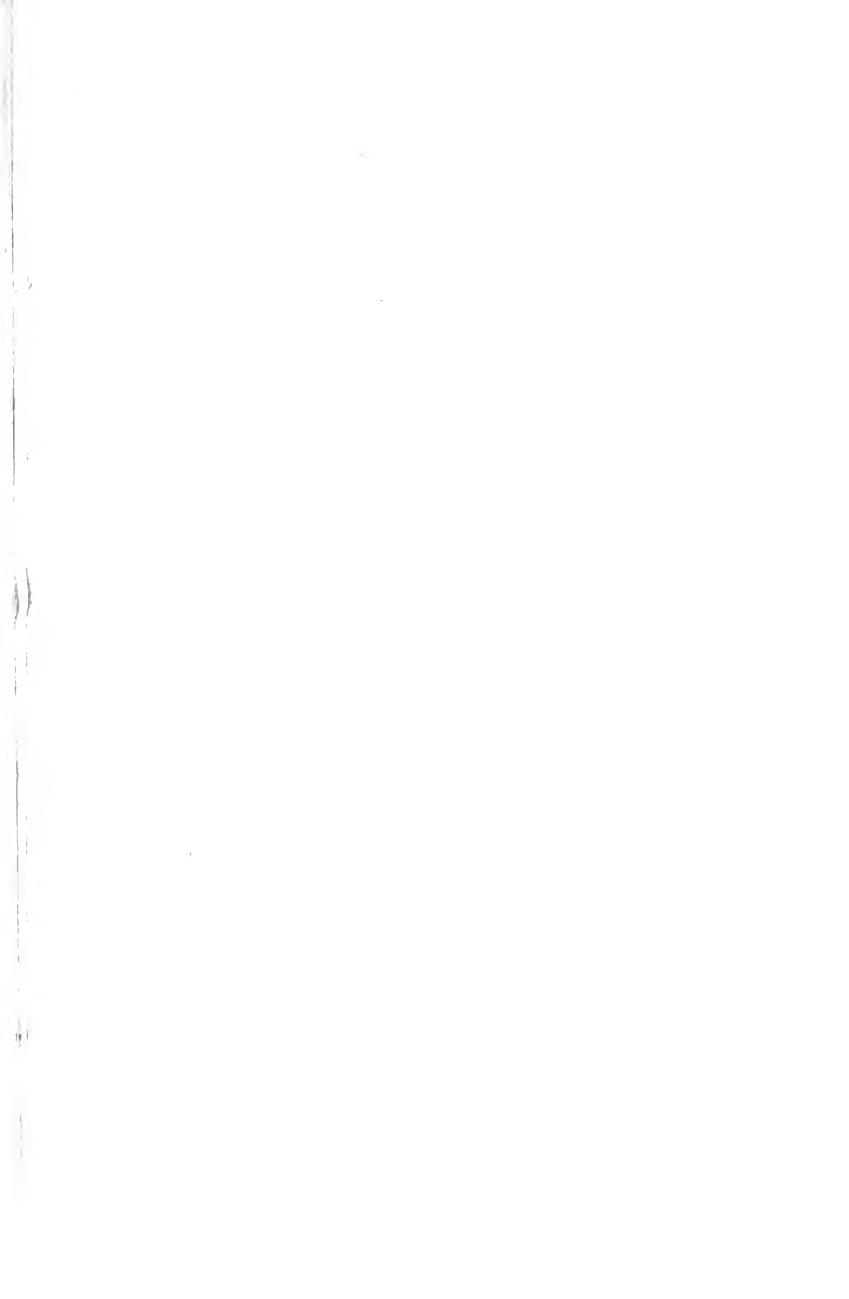
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Statistics from National Christian Education Association: Dec. 30, 1952.

NAME	Theological School		College		Jr. College		High and Middle School		Primary	
	T	St.	T	St.	T	St.	T	St.	T	St.
Aoyama Gakuin			208	3,855	56	756	118	2,046	29	561
Baiko Jogakuin						106	45	1,051		
Baika Gakuen				9,515	21	106	45	1,281		
Daimaru				9,471		97	761	1,281		
Doshisha	27	171	383		22	1,005	97	4,695		
Ferris Jogakuin					49	162	189	6,005		
Fukuoka Jogakuin							60	6,005		
Friend Gakuen							48	1,246		
Heian Jogakuin					23		43	565		
Heiwa Gakuen						144	38	900		
Hiogo Gakuen							17	168	10	215
Himomoto Gakuen							22	609		
Hirotsuki Gakuen						71	57	1,261		
Hiroshima Jogakuin			20	176	22	20	32	1,345		
Hokuriku Gakuen						173	52	1,315		
Hokusei Gakuen						29	24	1,981		
Hokusei Gakuen						54	24	981		
Hokusei Gakuen						14	35	1,193		
Haruki Christian Gakuen						82	19	1,156		
Iai Girls High School						143	38	632		
Isoi Gakuen							38	1,110		
Joshi Sei Gakuen						757	47	1,594		
Kwansei Gakuen	3	56	235	4,563	33		60	1,372		
Kwanto Gakuen							92	2,000		
Kwasan Joshi J. C.			90	950	21	350	19	858		
Kamoshima Gakuen					45	406	40	558		
Keimei Jogakuin							19	59		
Keisei Girls High School							24	343		
Keisen Jogakuen							18	130		
Kampo Gakuen			12	113	46	131	48	883		
Kyushu Gakuen						283	63	2,957		
Kyushu Jogakuin							73	1,110		
Kyoto Gakuen							64	784		
Kobe Jogakuin			28	567			29	504		
Koran Jogakko							23	719		
Matsuyama Jonan High Sch.							26	26		
Matsuyama Shimonome High S.							35	1,495		
Miyairi Gakuen			28	213	28	301	40	810	10	157
Meiji Gakuen			66	2,446			44	1,320		
Momoyama Gakuen							42	1,356		
Nagasaki Gakuen					29	150	51	1,158		
Nagoya Gakuen							55	1,718		
Nijima Gakuen							25	464		
Nihon Keo Gakko									18	145
Nihon Bible Sem.	22	91								
Oberlin Gakuen					31	47	40	321		
Omi Brotherhood Gakuen							38	1,86		
Osaka Jogakuin							23	1,325		
Orio Joshi Com High School							23	1,410		
Poole Gakuen					34	81	37	1,116		
Rakuno Gakuen					16	89	37	1,116		
Rikkyo Gakuen			264	3,579			75	1,490	18	400
Rikkyo Jogakuin							59	1,368	22	461
Saiun Joshi Gakuen					25	84	50	1,721		
Saiun Junior C.					20	87	90	1,078		
Shokai Gakuen					20	138	57	1,364		
Shonan Gakuen			78	1,277	20	71	32	1,212		
Shonan Jogakuin					46	271	32	454		
Shimizu Girls High School							24	1,025		
Shizuoka Eiwa Jogakuin							41	1,025		
Seiwa Joshi J. C.					31	13	39	968	9	256
Seishin Jogakko							37	926		
Seishin Gakuen										
Seishi Girls High School							21	110		
Seiyokan								544		
Tokoku Gakuen			76	2,940	44	44	39	1,433		
Tokyo Woman's College			47	1081			47	143		
Tokyo Theological Seminary	37	242					48	899	11	325
Toyo Eiwa Jogakuin							44	1,400		
Toyo Eiwa Jogakuin							31	749		
Toto Gajuku							35	717		
Yamanashi Eiwa Gakuen							35	608		
Yokohama Kyoritsu Gakuen							31	608		
Yokosuka Gakuen									22	557

N. C. E. A. Member Schools

NAME	Number	Teachers	Students
Post Graduate Schools	4	131	481
Universities	15	1,408	29,267
Jr. Colleges	30	878	7,764
High Schools	72	1,663	33,883
Jr. High Schools	63	1,326	28,539
Primary Schools	9	134	3,162
Totals	193	5,540	103,096



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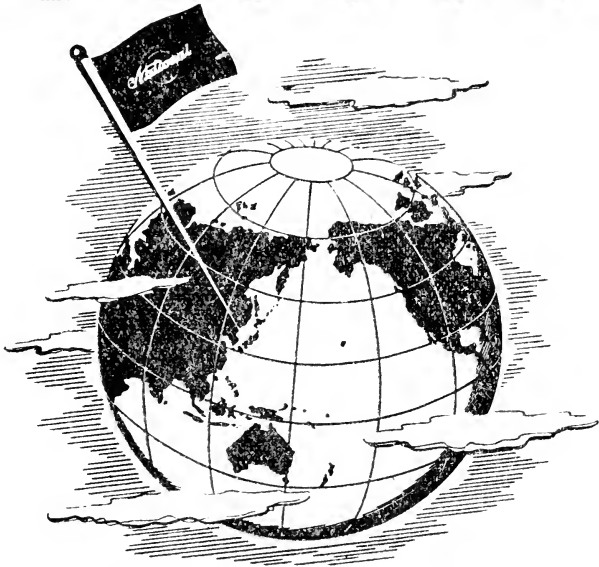
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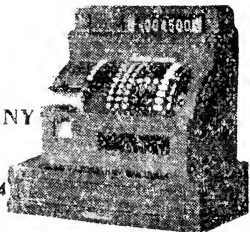
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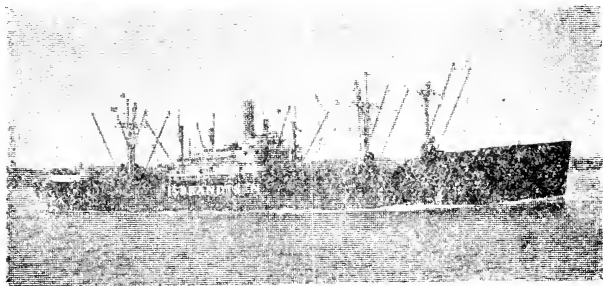
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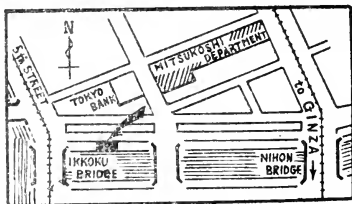
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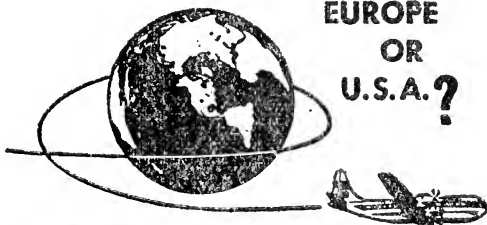
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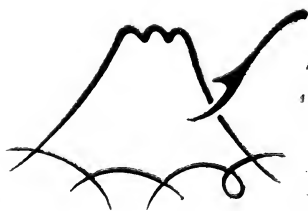
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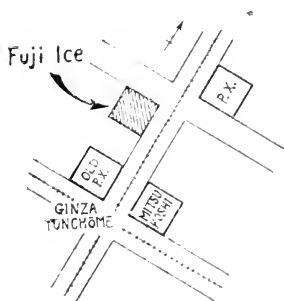
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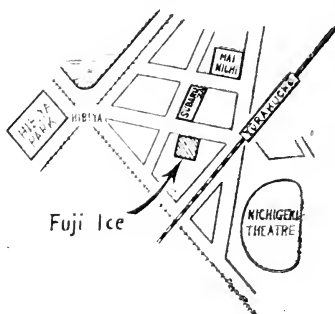


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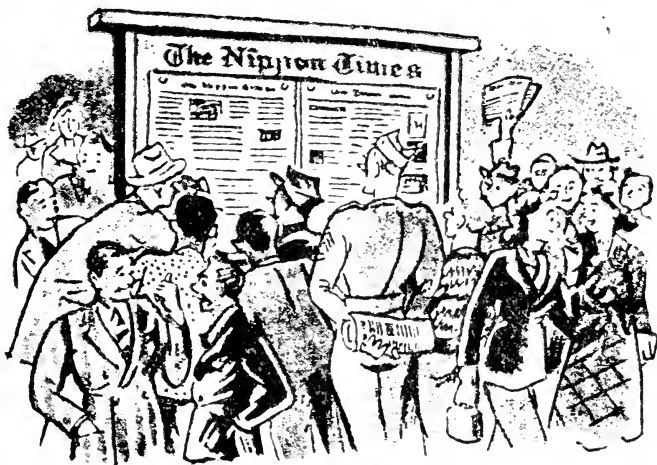
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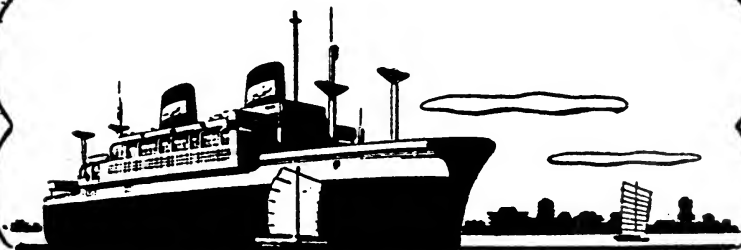
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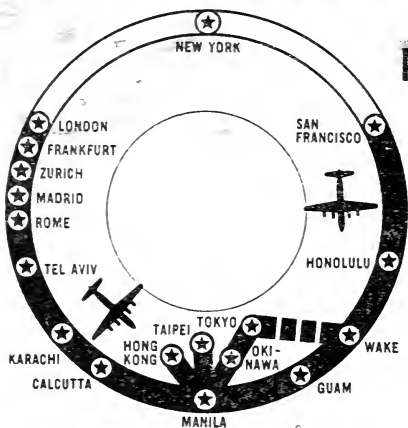
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